

# THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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## EDITORIAL

### DR. CHENG CHING-YI

The death of Dr. Cheng is a great loss to the Church in China. In China as well as abroad, he was greatly respected by men and women of all denominations as he believed first, last and all the time in the Church. Criticisms of Dr. Cheng were seldom if ever heard, just because of this outstanding characteristic—a single-minded belief in and devotion to the Church. Many times he had been likened to a prophet—a really true and great prophet like one of Old Testament times. It seemed fitting that his physical stature was big, as his mental viewpoint and his spiritual outlook were always big. One felt instinctively that Dr. Cheng's faith was founded on a rock. It was a faith that had experienced strife, strain and sorrow and had emerged clear and triumphant.

Chinese and foreigners, young and old, conservatives and liberals, men and women in many walks of life were inspired and strengthened by contact with this faithful disciple of Christ. Sometimes an administrator or a high official may lack the quality of friendliness. Not so with Dr. Cheng, for one of the chief reasons why his colleagues and young people especially liked him was that he radiated a warm, kindly spirit of friendship.

The Christian Community in China has been richly blessed by having him as a leader during these past two stormy decades. One

comforting thought is that most church members in China do realise the immense debt they owe to him. This is comforting because sometimes a leader may be forgotten quite soon after his death in spite of lip-service paid to him during his life time, but in the case of Dr. Cheng his followers will undoubtedly take fresh determination to live and work according to the high standard set by their beloved leader.

### Seventieth Anniversary

With this issue, the Chinese Recorder completes its seventieth volume. Had the times been more propitious a special anniversary number would have been published. In the latter part of the coming year we hope to publish an appreciation of the late Dr. Rawlinson showing how he worked to provide a bridge in the transitional period of the last twenty-five years. Great changes have taken place since 1911 and the Chinese Recorder has attempted to record and interpret what has been happening in the Christian movement in China. The Recorder has been greatly indebted to its many supporters—to those who have spent much time and trouble in writing articles, in contributing pictures and book reviews and news items and letters to the editor; to its subscribers who have generously supported the magazine even though wars may have upset the normal receipt of their copies; to the members of the Editorial Board who have stood by the successive editors and given most helpful advice; to the advertisers, printers and staff without whose loyal cooperation the magazine would have suffered materially.

In spite of the hostilities the Recorder is trying to carry on its work as it feels that now more than ever has it a useful function to perform in endeavour to spread understanding of our problems amongst Christians both here and abroad. As the times are critical we do need to try our utmost to have unity, and so this magazine is trying to help in promoting closer cooperation. We know that in the last year or so there has been a decided impetus to the work of the ecumenical movement. The Chinese Church, as shown particularly at the Madras Conference, stands high in the ranks of those who are promoting this world fellowship of Christians. But if we want to see the Universal Church become a reality we must pay more attention to strengthening the unit in this country, i.e. we must increase our efforts—cooperative and otherwise—to develop the life and work of the Church in China. We appeal confidently to those who have supported us in the past to continue this support in the coming years.

This issue contains a tribute to the memory of Dr. Cheng; it also contains accounts of the Amsterdam Conference by four youthful Chinese Christians as well as extracts from the report of the Youth and Religion Movement covering the work of last spring. Last month we also printed three Amsterdam reports and intend to publish one or two more in the forthcoming issues. These expressions from young members of the church are interesting and encouraging as they show us that there is good ground for believing that the torch held aloft by Dr. Cheng will be carried forward by eager young souls.



## CHENG CHING-YI

Born September 22, 1881 at Peking, China.

Died November 15, 1939 at Shanghai, aged 58 years, 1 month, 23 days.

These two dates comprehend the life of the foremost Chinese Christian leader of our day. The recognition of this preeminence was evidenced during his lifetime by the posts to which he was chosen and for which he had no serious competitors. At 28 years of age he was one of three Chinese delegates to the World Missionary Conference at Edinburgh, the same year (1910) he was chosen chairman of the first (and only) National Evangelistic society at Hankow. Three years later he became the first Chinese secretary of the newly constituted China Continuation Committee. In 1922 he crowned his service to the Continuation Committee when he was chosen Chairman of the National Conference held in Shanghai. On the formation of the National Christian Council at this meeting he was chosen as an honorary secretary and after two years of study abroad, returned to become its General Secretary, this post being created at the time of his appointment. In this post he served until 1933.

When the Church of Christ in China held its first General Assembly the one obvious person to be called as Moderator of the Church was Dr. C. Y. Cheng, known and trusted of all concerned. In October 1927 he accepted this position which he continued to occupy until he became its General Secretary in 1934, which post he held at the time of his death, in Shanghai, from heart trouble, after an illness of only one day.

Dr. Cheng's family was an old Manchu one, and his father was originally an ardent Buddhist living in the city of Peking. In middle life his father became a Christian as a result of spending some time in a mission hospital where he studied the Gospel according to Mark. This reading made a deep impression upon him, most particularly the account of the death of Christ and he was thus led to throw in his lot with the small Christian group in that city, joining the Church connected with the London Missionary Society. For twenty-five years he served as a preacher and was the means of bringing all his family into the Church.

Dr. Cheng was thus brought up from early childhood in a Christian atmosphere. He attended mission schools in Peking and Tientsin, being, in the latter place, a student of Dr. Hart, long a member of what became the Anglo-Chinese College. In 1900 C. Y. Cheng graduated from the Theological School, and within a week or two of his graduation was involved, along with his family, in the terrible experiences of the Boxer outbreak. Six times he had very narrow escapes from death. His family was shut up in the British Legation quarter in Peking for two months, where they suffered terrible hardships, costing the life of his little sister and permanently injuring his younger brother. Cheng himself proceeded to Peking along with the foreign troops who relieved the legations, after having served as a stretcher bearer during the fighting about Tientsin. The nine days' journey during which the troops fought their way through to Peking was a time of adventure and risk for all concerned. When

the family reunion took place, so starved were the parents that their son was unable to recognise them. On his way to the legation he passed the old church in which they had worshipped together, utterly derelict and with the grass growing three or four feet high all round it. In the legation quarter no less than seventy children had died, and the sufferings of all concerned were very great. Perhaps the Chinese had an even more difficult time than the foreigners, for when the troops arrived they were not inclined to discriminate between the friendly and unfriendly Chinese, and not a few unfortunate incidents took place.

Cheng Ching-yi himself took charge, along with a missionary lady, Miss Georgina Smith (afterwards Mrs. Thomas Biggin) of a large compound which had belonged to one of the leading Boxers, and there he tended some three hundred Chinese who had passed through the siege and were in need of medical care and feeding up. For about one year, young Cheng was in charge of the finances of this enterprise and helped in the general supervision.

In 1903 Cheng went to England, and at the age of 22 was engaged in assisting in New Testament translation, working under Professor Owen. He later counted it as high among the many honors which had come to him that he had a share in giving China the Union Version Mandarin Bible which has had such an immeasurable influence upon the whole life of this nation, and has been in the phrase of the late Chancellor Tsai Yuan-pei, "Christianity's greatest single gift to China." Later he was to be chosen as an Honorary Foreign Member of the British and Foreign Bible Society and an Honorary Life Member of the American Bible Society, and was elected first President of the Chung Hwa Sheng Ching Hwei, which is still in its formative stages.

This experience as translator was followed by two years' study in the Bible Training Institute in Glasgow, after which he returned to China to assist the late Dr. Hopkyn Rees as pastor of the L.M.S. Church. After this came his return to England to attend the World Missionary Conference in Edinburgh in 1910, where his simple, straightforward utterance on the point of view of the Chinese Christian made a profound impression upon all who heard it, not only for its content, but also because he completely covered his seven points in the seven minutes allotted and sat down before Dr. Mott's inexorable signal was sounded. The phrase he then uttered: "Your denominationalism does not interest Chinese Christians," has been often repeated.

Fresh from this trip he was chosen chairman of the National Evangelistic Convention at Hankow in December, where the present writer first met him. On his return to Peking, he was ordained to succeed Dr. Rees, and under his pastorate the Chinese Church attained full independence, financially and in every other way, while maintaining, as it still does, the most friendly relations with the parent mission. The achievement of independence by a Church in this way is no small thing, as so frequently there has been a certain sense of opposition between the policies of the Church and mission

leading to misunderstanding through the achievement of independence.

In 1913, following a series of six regional meetings and one national meeting, called at the request of Dr. John R. Mott, and presided over by him, the China Continuation Committee of the National Missionary Conference came into existence as a means of bringing together Chinese and missionaries in the service of the Churches in China. C. Y. Cheng was called to the secretaryship of this Committee, in which position he was the colleague of the Rev. Edwin C. Lobenstine. To these two men more than to any others the cooperative Christian Movement in China owes its strength, and, indeed, its very existence. At the close of the service of this Committee, which culminated in the National Christian Conference in 1922, his chairmanship of that great gathering was admitted to be ideal and his vision, urbanity and skill in the conduct of that meeting made the deepest impression.

A further period of study, this time at Union Theological Seminary in New York, followed this conference, as he felt the need of more adequate equipment for the large tasks he had undertaken. These included the chairmanship of the Chinese Home Missionary Society, which he had been largely instrumental in starting in 1918. This office he held until the tenth anniversary, when he insisted on retiring.

During his term with the China Continuation Committee, he had attended meetings of the Edinburgh Continuation Committee, had travelled in England in 1914, campaigned against the attempt made by Chen Hwan-chang to establish Confucianism as the state religion in China in 1915: had received an honorary degree of Doctor of Divinity from Knox College, Toronto in 1916, had been instrumental in launching the China-for-Christ Movement of Evangelism in China in 1919, had edited the Bulletin of that Movement and had established and edited the issues of the China Church Year Book (in Chinese). He attended the International Missionary Council meeting at Williamstown, Mass., in 1919, when that organization succeeded the Edinburgh Continuation Committee.

In 1924 after study and travel, Dr. Cheng, who had been an honorary secretary of the National Christian Council formed in 1922 to succeed the China Continuation Committee upon a more representative basis and with a much larger Chinese membership, came back to assume full responsibility in connection with this organization, shortly becoming its general secretary. In 1928 he was one of the twenty delegates from China to the International Missionary Council Meeting at Jerusalem and was elected a vice-chairman, which position he continued to hold until its next great meeting at Tambaram, Madras, India, which he also attended as a delegate. He was thus the only Chinese to be present at these three great world meetings: Edinburgh 1910, Jerusalem 1928 and Tambaram 1938. In 1929 he received a second honorary D. D. degree, this time from St. John's University in Shanghai, thus winning in his own land its highest theological distinction. In 1930 he attended the International Congregational Union at Bournemouth, England, and several missionary



meetings in Great Britain in 1930: he went to the United States in May 1931 and attended some national meetings as well as the Presbyterian World Conference at Lakeville, Connecticut, receiving an honorary LL. D. from the College of Wooster.

At the third General Assembly of the Church of Christ in China held in Amoy in October 1934, he was elected General Secretary of the Church of Christ in China, and resigned from his work as General Secretary of the National Christian Council at the end of that year, though continuing as a member of its Executive Committee until the time of his death.

During more than twenty-five years he travelled extensively in China and abroad. In 1919 he made an exploratory trip to Yunnan in the interests of the Chinese Home Missionary Society. In 1931 he was one of a deputation of four secretaries of the N.C.C. to make an initial visit to Szechwan, till then practically unvisited by national leaders. After the outbreak of hostilities between China and Japan, he made a trip to the Southwest and West and envisaged great opportunities for these regions, and at the time of his death was about to go again in connection with the extension of the work of his Church in Kweiyang. His services were constantly in demand in the counsels of Christian institutions, and he served on the boards of Cheeloo University, Hua Chung University, the University of Nanking, Medhurst College, Hangchow Christian College, the Christian Literature Society for China, and various other Christian organizations.

Throughout his life Dr. Cheng was ably and lovingly supported by his wife, whose father, Mr. Tai, was one of the earliest Christians in Peking and a deacon in connection with the London Mission Church. She herself served as a nurse and matron in the L.M.S. hospital, and has won a place for herself in the affection of Dr. Cheng's wide circle of friends. They had five children, who are following in the footsteps of their parents, the eldest son being one of two youth delegates from China to a great Y.M.C.A. boys' meeting in America in 1931, after which he traveled and spoke widely to groups of boys throughout the United States, with Baldwin Fong, son of the late Dr. Fong F. Sec.

It was the writer's privilege to know Dr. Cheng for twenty-nine years, during thirteen of which he was in almost daily association with him in the work of the China Continuation Committee and of the National Christian Council. He also shared a cabin with him on a trans-Pacific journey in 1931 and travelled with him for a time in America. Over a considerable period they rode together in their daily trips from the Western district of Shanghai, to the office in the Missions Building. He shared with him the vicissitudes of the pioneer days of the Continuation Committee, and the attacks on the Council in the early days of 1927, in the uncertainties of that year of political unrest and military operations which threatened to uproot the Christian Church in many parts of China.

Under all these circumstances Dr. Cheng maintained his poise and an almost majestic calm. He never appeared hurried in action or decision. Always gracious, thoughtful of the interests of others,

broad in his views of men and events, his life was deeply rooted in Christian love and in absolute reliance upon God. With the superior stature which we have come to associate with the Northern Chinese, his noble head, well-poised on a broad-shouldered, deep-chested body, gave a certain majesty to his demeanor which always commanded attention and respect. His voice was rich and full, capable of easily filling the largest halls in which he had occasion to speak. He was a natural orator, with a rich command of vocabulary in either Chinese and English, an accomplished raconteur, able by a touch of well-timed humor to relieve tense situations, generous and appreciative of those whose views were in conflict with his own. He was a master of assemblies affording the worthy Chinese counterpart to his close friend of a generation Dr. John R. Mott. He was also capable of intimate and deep friendships, and easily commanded the loyalty of his associates, among whom he was always outstanding. His counsel was no less valuable in personal than in weighty matters of public concern. He preferred the simple to the complex and his own character was one of simplicity and genuineness. He was fond of good music, in church or at public concert or in the home, and he had an excellent baritone voice of good range and vibrant quality, which he enjoyed using in services of praise. He loved a good male quartette and he delighted in an opportunity to hear a symphony concert at the Hollywood Bowl. He was a connoisseur of good food, and unlike most Chinese, acquired a taste for a great variety of foreign cheeses, which he delighted to sample on his sea voyages and travels abroad. A meal in his home was always a delicious treat to his guests, whom he served without extravagance, but with taste, and with friendly hospitality. He greatly enjoyed being surrounded by a group of his friends, and he deeply appreciated his own family, where he was as good a husband and father as his constant absences permitted him to be. His authorship and compilation of services for family worship most widely used throughout the churches of China, was a natural revelation of what had been the common practice of his own household. He was a conscientious steward of funds entrusted to his care. His expense accounts were models of accuracy and economy. He was equally concerned about the wise use of time, but anxious that his associates should not cultivate mere "efficiency" at the expense of the display of the Christian graces. He desired Christianity to find its most genuine expressions in office life and in personal associations. With all the honors which came to him, he remained at all times a modest and almost retiring personality, never anxious to thrust himself forward, though not shirking responsibility when his duty became clear.

In closing we may well quote the resolution adopted by the Executive Committee of the National Christian Council in 1934 as expressing the views of his colleagues and associates regarding a great personality.

**Resolution Re Dr. Cheng**

The following resolution regarding Dr. C. Y. Cheng was unanimously approved:

"The Executive Committee have received with the most profound regret the resignation of Dr. Cheng Ching-yi as the General Secretary of the National Christian Council. From the very beginning of the cooperative movement in Christian work in China which found expression first in the China Continuation Committee and later in the National Christian Council, Dr. Cheng assumed a place of leadership. His winning personality, his broad statesmanship, his abilities as a preacher and public speaker in two languages, his successful experience in the local pastorate of a self-supporting church, and his sympathetic understanding and appreciation of the views of others early marked him as a leader. He won men's hearts and commanded their respect. His gifts were not only recognized among his own countrymen, but gave him in Christian circles in other lands a prestige hardly equalled by any other Chinese. His was the most memorable short address at Edinburgh in 1910; his name was naturally mentioned first as a secretary of the China Continuation Committee in 1913, he was the successful advocate of constitutional religious liberty in 1914; his chairmanship of the National Christian Conference in 1922 gave conspicuous demonstration that China could provide its own church leaders with tact, firmness, and generalship; his presence in international missionary counsels in England, Jerusalem and America confirmed this demonstration abroad; his conception and leadership of the Five Year Movement evidenced his burning zeal for thorough-going evangelism, and his successive elections as Moderator of the General Assembly of the Church of Christ in China from its inception, indicated that his zeal for cooperation among many churches had not lessened his loyalty to his own church.

In spite of these gifts of leadership Dr. Cheng's native modesty long prevented his acceptance of the executive position embodied in the general secretaryship of the Council and only since 1926 has he consented to function in this capacity. Fortunately he stood in this relationship during the crisis of 1926-27 when all foreign leadership was in jeopardy. His attendance at the meetings of the International Missionary Council at Jerusalem in 1928, his election to the Vice-chairmanship of which was a logical sequence, and his presence at the subsequent Executive Committee meeting at Williamstown gave new meaning to China's share in that Council. During the period of reconstruction of the National Christian Council on a representative basis his vision of the preeminence of a spiritual task over questions of organization gave birth to the Five Year Movement of which he has been the prophet and leader.

As Dr. Cheng has chosen now to place his talents enriched with twenty years of cooperative service more definitely at the disposal of the united Church of Christ in whose development he has been so influential, the Executive Committee desires to place upon record this expression of its deep appreciation of the contribution which he has made to the life of the Council, its profound thankfulness to God for the privilege of association with him in the tasks to which



they have unitedly set their hands during the years past, and its earnest hope that in his new field of service he may find an undiminished opportunity for forwarding the cause of Christian unity in China, and its confidence that in his new relationship he will continue to serve the Council with whose development he has been so significantly identified.

The committee therefore prays that the blessing of God may rest richly upon Dr. Cheng and upon the Church of Christ in China in their new relationship, that they may afford an example and help to all churches in China to realize the unity of the Spirit in the bond of peace." C. L. Boynton.

### REMINISCENCES OF DR. CHENG CHING-YI

A world famous Chinese Christian leader, Dr. Cheng Ching-Yi passed away a few days ago at the Lester Chinese Hospital, Shanghai. Dr. Cheng was a famous pastor, evangelist, active church leader as well as a pioneer of the Christian movement. His demise is a great loss not only to the Church in China but also to the world Christian movement. In particular, the Church of Christ in China has suffered an irremediable loss.

It was discovered 10 years ago that he was suffering from high blood pressure as a result of over-work. After some necessary rest he was apparently in much better health but was not entirely cured. Within this last year he attended the World Missionary Conference at Madras as a delegate from China. On his return trip he visited the Chinese Churches in Singapore. Shortly afterwards he made a second tour to the South West provinces investigating conditions among the churches in that part of the country. Following his return he started the two big activities, Kweiyang evangelism and border mission. Recently he attended a committee meeting at Peiping and on his return he was planning for the westward move. Working with untiring energy and spirit it was evident that he was overtaxing his health. His funeral was undertaken by a committee composed of the General Assembly, Church of Christ in China; N.C.C.; Y.M.C.A.; Bible Societies and other friends. The funeral service was held on November 18th and over 200 friends and relatives were present. His body was finally interred in the Hungjao Cemetery. Dr. Cheng is survived by his wife and five children.

Now when I reflect on my friendship with Dr. Cheng, I remember how I was first acquainted with him. It was one Sunday in the Asbury Church of the Methodist Church at Peiping where he was preaching a sermon on the text "Ye shall be my witnesses unto the utmost part of the earth"—Acts, Ch. 1, V. 8. I was then still a young student. How I admired him for his big physical structure, gracious attitude, appropriate gesture, distinct Mandarin and his very audible voice especially his wonderful ideas! He at once impressed me as a great genius.

When I was studying abroad in a theological college Dr. Cheng happened to be in the neighbourhood so I was afforded the opportunity of seeing him very frequently. Once in my bereavement many friends came to console me with words of sympathy. But only Dr. Cheng came to my bed-room for quarter of an hour and left without

uttering a single word. In that spiritual intercourse I felt deeply that he had shared my burden. Since that occasion I have been very grateful for his true and sincere friendship. Later when I was working in Cheeloo School of Theology it happened that he was a member of the School Board. We saw each other very often and he used to pay visits to my home. Consequently our intimacy had greatly grown. When I took office in the N.C.C. and later joined the General Assembly, Church of Christ in China, he was also acting as General Secretary in both places. There was no other reason but simply the admiration for this great leader that prompted me to accept the appointment in the General Assembly, Church of Christ in China. During the nine years that I worked with him, we were able to know each other thoroughly—each other's defects and difficulties. I admired him because he was a true leader with his impartial attitude and unfailing good judgment. I associated with him because he could share my troubles and give good advice. I took him as a good friend because I had known him for so long and he treated me with the love of virtue.

Dr. Cheng had a far-reaching insight and a surpassing ability. He had been foremost in the thinking and promoting of Christian movements such as "Freedom in Religion," "China for Christ," "Five-Year Movement," "Church Unity," "Church Universal," "Self-supporting Church," "Home Mission" and "Border Mission" etc. He would never allow himself to stay behind others. In addition to his two recent activities in "Kweiyang Evangelistic Campaign" and "Border Mission" he was also planning for evangelism abroad. Furthermore, I must not omit to mention his two surpassing abilities. He was a gifted speaker with wonderful eloquence and great thinker with marvelous thoughts. In holding any meetings or conferences he was always ready to consider the viewpoints of others and gave everybody a chance to express his or her opinion. But strange to say the result of the meeting would always coincide with his plans.

My last recollection of him was his unselfish nature and devoted spirit. When I saw him in hospital that noon time after uttering the words "I'm not afraid to die," he knew I had been there for some time and it must be about office time. He made a notion with his hand pointing to the door so as to ask me to go to work. After a few minutes he again pointed to the door asking me to go. I was very unwilling to leave him at such a moment but it seemed more important to obey him than simply respect him. So I tried to utter some words to comfort him in the hope of relieving his pain though I was deeply sore at heart.

In conclusion I just want to mention specially the fact that his family would be grateful if friends and colleagues would send donations to the fund for the evangelistic work of the Church of Christ in Kweiyang which has been started by Dr. Cheng, and it is worthwhile to carry this on. The work of Dr. Cheng cannot be described in simple and short language. Even my friendship with him cannot be fully remembered in a moment. In a word, he had done perfectly well in his work and had fought a victorious battle. He well deserved the crown that God had long prepared for him. His body is dead but his spirit is living. H. H. Tsui.

# **Christus Victor** **The First World Conference of Christian Youth** **At Amsterdam, Holland**

GEORGE Y. H. GENG

## **I. INTRODUCTION—THE OBJECTIVES OF THE CONFERENCE**

**T**HE reason why a country like China, which is so far away from Amsterdam and which has great distress resulting from the war, used both time and money and, most important of all, the services of young men and young women who mean a great deal to her in the cause of Resistance and Reconstruction, is due to the fact that the Amsterdam Conference was no ordinary event. She sent twenty of her best youngsters directly from China and seven others from both England and the United States of America to the World Conference of Christian Youth which was held from July 24 to August 2, 1939. The following question has often been asked by friends both within and without, before the Conference and after it as well:

### **"IS IT WORTHWHILE?"**

"The Conference will gather representative young members and leaders of the youth work of the Churches and of national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which have been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusions."

(Page 7. A Preparatory Study of the W. C. of C. Y.)

The above quotation from the document prepared by the Conference authorities shows very clearly the importance of this world-wide, meaningful, significant and historical Conference at Amsterdam. Three distinctive objectives may be outlined as follows:

*First* of all, achieving a great fellowship or union of young members and leaders of the youth work of the Churches and of the Christian youth movements.

*Secondly*, confronting the participants of the conference with the findings or results of the world gatherings of the Churches and youth movements in the last two years; and

*Finally*, mobilizing youth of the world through those who attended the Conference to witness to the Christian Community which has been entrusted with the message of the victory of Jesus Christ over the world's various problems.

Inasmuch as the international situation became so tense, the impossibility of speaking with united voice on the great issues of our time was foreseen. In spite of these very facts, Dr. W. A. Visser 't Hooft, Chairman of the Conference, and Rev. H. L. Henriod, Chair-



man of the Preparatory Committee of the Conference, told those who have the above question in mind about two months before the Conference in their joint personal message to delegates thus:

**"COME TO AMSTERDAM AND DECIDE FOR YOURSELVES...."**

As one of the number, particularly of those from China direct, who did "Come to Amsterdam" and should make his own decision in answer to the question, I would like to give my personal account which is the answer that I give to the question. This is why the article is written! For the benefit of those who had not been present at the Conference, I am going to give a bird's-eye view of it first on the topics of preparations and program. Then, I will write about my impressions which might be considered as the evaluation of the Conference.

## **II. PREPARATIONS OF THE CONFERENCE**

Regarding the preparations of the Conference, I would like to make the following report:

### **1. The Joint Auspices.**

The organizations directly responsible for the Amsterdam Conference are the World Alliance for International Friendship through the Churches, the Provisional Committee of the World Council of Churches in Process of Formation, the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, and the World's Student Christian Federation. There are four other collaborators, namely, the International Missionary Council, the World Conference on Faith and Order, the World's Sunday School Association, and the International Society of Christian Endeavour. Therefore, this Conference was under the joint auspices of the above mentioned organizations.

### **2. Preparatory Committee.**

In 1936, three years ago, the directly responsible organizations gathered together and organized the Preparatory Committee which had been charged with the preparation of the Conference. Each of the organizations has shared in the responsibility of personnel by allowing some of its members to devote considerable time to preparation and shared also the expenses used according to the proportion of its delegates. The Rev. H. L. Henriod, General Secretary of the World Alliance for International Friendship through the Churches, was elected Chairman and Mr. R. H. Edwin Espy, Secretary of the World Alliance's Youth Commission, served as Secretary.

### **3. Local Committee in Amsterdam.**

The various Churches and Christian youth movements in Holland, especially in Amsterdam, organized the Local Committee for necessary arrangements before and during the Conference. They have given their money, time, and most important of all, prayer in preparing this Conference. They have not only arranged lodging, food and other business matters for the delegates but also secured the valuable services of hundreds of students, boys and girls, who served as guides.

#### 4. Conference Machinery.

As soon as the Conference began on the twenty-fourth of July, the Preparatory Committee handed over the whole responsibility of the Conference to the Steering Committee with Dr. W. A. Visser 't Hooft as Chairman and Mr. Edwin Espy as Secretary. There were seventeen members in this Committee and six of them were daily Chairmen while the rest of them were delegated with special responsibilities. The special committees were those of Worship, Bible Study, Discussion, and Press and Literature.

#### 5. Leaders' Conference.

The Leaders' Conference was held on July 22nd and 23rd in Woudschoten, the Headquarters of the Dutch Student Christian Movement. The total number of attendants was about two hundred, including members of the Preparatory Committee, Conference speakers, worship leaders, daily chairmen, co-ordinators and experts of the special subjects for discussion and Bible study. The majority of them were Bible study chairmen and discussion chairmen and co-chairmen of both Bible study and discussion. Mr. Tracy Strong, General Secretary of the World's Alliance of Young Men's Christian Associations, served as Chairman. The program of this conference was threefold, namely devotions, addresses and discussions. The main purpose of this conference was to get all the leaders well acquainted with the plans of the Conference that had been made and to discuss furthermore the techniques of running the Conference so that it could be a greater success.

### III. PROGRAM OF THE CONFERENCE

The program of the Conference consisted of five different things: worship, addresses, Bible study, discussion and social matters. May I just describe them very briefly in the following paragraphs.

#### 1. Worship.

During the ten days of the Conference, there were six weekday morning services and each one of them was different from the other. The first service was the Free Church tradition of worship and it was prepared and led by an Irish Methodist. The second service was the French Reformed one and the leader was a Swiss Reformed. The Lutheran tradition of service was the third one and a Hungarian Lutheran was the leader. The fourth service was led by an African and the African Negro service of worship was the type. An Indian service of worship followed on the fifth day which was led by an Indian Anglican. And the last service was an American type and the leaders were a group of American "free churchmen." On Sunday, three different communion services were held: one was at eight-thirty in the morning and the confession was Anglican; another was at eleven o'clock and Dutch Reformed was the confession; and the last one was Lutheran and the time was six-thirty in the afternoon. A preparatory service for the communion was held the previous night.

## 2. Addresses.

In the opening session of the Conference, the Prince of the Netherlands spoke on behalf of Her Majesty the Queen and Princess Juliana, the expected Queen of Holland in the future. Dr. William Temple, the Archbishop of York, gave his message in the opening worship service in the first evening. On the 25th of July, the second day, addresses were given on the subjects of "Our Different Backgrounds and Our Common Calling," by four persons, Rev. D. T. Niles of India, Mrs. Liliane Miron of Roumania, Dr. Frans Kooijman of Holland, and Dr. Paul J. Braisted of U.S.A., and of "Jesus is Lord," by Prof. Archimandrite Cassian, Russian in Exile. Prof. Reinhold Niebuhr of U.S.A. gave an address on "The Christian in the World of Conflict" in the morning of the third day. On the 27th, the fourth day, an address was given on "Can Men Be Brothers"? by Dr. George F. Macleod of Scotland. Two addresses were given on the fifth day, Dr. T. Z. Koo of China and the Rev. E. Lauriol of France were the speakers; "The Christian Community and the World of Nations" and "Our Daily Bread" were their respective topics. On Monday, July 31st, the eighth day, Dr. Manfred Björkquist of Sweden spoke on "The Christian, the Churches and the Church." "The Christian as Ambassador" was the topic for Dr. John R. Mott, probably the most famous leader in the Christian world, who needs no introduction, and it was given on August 1st, the ninth day. The last address was that of Dr. W. A. Visser 't Hooft of Holland and the topic was "I Have Overcome the World" which was given in the closing service of the Conference.

## 3. Bible Study.

The Bible study of the Conference came after the morning opening session every day. And the person who was in charge of it, was Miss Suzanne de Dietrich of France, Secretary of the World's Student Christian Federation. Outlines were prepared under six topics, namely, "As One Having Authority," "Despised and Rejected of Men," "Children of Your Father," "Not By Bread Alone," "Members of One Body," and "Witness Unto Me." Main texts from the Bible were given to each of the topics and several other passages of the scripture were given too for reference. A number of questions were also suggested under each topic with detailed scripture references attached. There were forty-three groups with a leader for each one of them. These groups were the same as those of the afternoon discussions. A co-chairman was invited to help the leader during the study and a secretary was selected to keep the minutes. The groups were grouped into seven sections and every six or seven groups had a co-ordinator. Experts were also invited to help the groups while the study was going on.

## 4. Discussion.

After the afternoon tea, there were the special subjects discussions. Seven important subjects were planned and the discussions were carried on simultaneously. The number of groups, as stated in the previous paragraph, was 43 and each group had 25 to 40 members representing from 10 to 15 different countries or peoples and various



religious confessions. The subjects and the number of groups for each one of them are as follows:

1. The World of Nations (9) .. .. .	Groups 1-9
2. Nation and State (5) .. .. .	" 10-14
3. Economic Order (4) .. .. .	" 15-18
4. Education (8) .. .. .	" 19-26
5. Race (2) .. .. .	" 27-28
6. Marriage and Family Life (3) .. .. .	" 29-31
7. The Church: Its Nature and Mission (12) .. .. .	" 32-43

There were co-ordinators for each one of the subjects and experts too for helping the groups from time to time if they would have been caught by certain difficulties. The discussions were led by discussion chairmen and the co-chairmen helped on the sides whenever it seemed to be necessary or desirable. There were also secretaries for keeping notes but they might not be the same person as those of the Bible study periods.

#### 5. Social Matters.

The first thing I like to write here is the official reception from the Dutch Government, presented by the Minister of Education, Art and Science. It was held in the Rijksmuseum where many famous paintings with historical values are kept. Delegates were grouped according to their nationalities in alphabetical order and leaders of the delegations were officially presented to the Minister. The second important thing was the great and impressive Dutch Youth Rally at the Ajax Stadium. Thousands of young men and young women, most of them students, were gathered together before the presence of the Conference delegates. The processions of the sixty-seven different delegations from almost every part of the globe was the most impressive part because warm applause was given to each of the delegations as it was proceeding in the big ground toward the assigned places. Lectures were heard from several important leaders and some very fine singings were given by the Negroes and the Russians. The third thing to be mentioned here is the grand social evening of the Conference in the Concert Hall. Wonderful performances were given by many of the delegations. They were typical masterpieces of those countries represented. The last thing that I am writing is the excursions. The American Express Company Travel Department arranged a very comprehensive program with all the possible leisure hours scheduled. Of course, they were voluntary, except one, in which all the members of the Conference had agreed to participate.

#### IV. IMPRESSIONS-EVALUATION OF THE CONFERENCE

Regarding the value of the Conference, different people have different opinions on it. There were those who spoke very highly about the Conference and recognized it as age-marking in the Christian history, while there were also those who thought that the Conference actually achieved nothing so that its worth is rather low. People are always colored by the glasses that they wear, therefore, they see things quite differently. It has been my intention to keep

away from prejudices as much as possible and to write this section of the article as objectively as I can.

*First of all*, I want to write about the oecumenical significance of the Conference. "The word OECUMENICAL was used to describe the Councils of the undivided Church which represented the whole of Christendom and (among other things) drew up the Classic Creeds of the Church. It is used today to describe a movement which, while recognizing the fact and the serious nature of the divisions of Christendom, yet affirms its faith in the One Holy Catholic Church, and attempts to give practical and visible expression to that faith by seeking to promote sympathetic understanding of agreements and differences in faith and order, and cooperation in life and work." (A Preparatory Study for the World Conference of Christian Youth, page 41).

Inasmuch as the division of Churches has been a fact, there have been many attempts to unite or reunite them together in the last number of years. Therefore we have the Oecumenical Movement. A number of conferences had been held in the past but they were all on small scales and, furthermore, they were under the auspices of certain oecumenical organizations alone. The Amsterdam Conference has been unique in these two points for it has been the largest of those conferences of the Oecumenical Movement that have ever been held and it was under the joint auspices of the five leading oecumenical international organizations with a few similar organizations as collaborators. Therefore, the Conference is historically significant. This might be the reason or one of the reasons for those who valued it so highly.

*Secondly*, I want to mention the high ideal of the Conference. It has been aiming to bring about the ideal of THE CHRISTIAN COMMUNITY IN THE MODERN WORLD with the VICTORIOUS CHRIST (CHRISTUS VICTOR) as the Supreme Ruler for He has overcome the world and He is the final solution for the world's problems. In one of the important documents which were sent out, the authorities of the Conference gave the following paragraph:

"The great thing which we should expect from Amsterdam may not be great in the eyes of the world, for we shall not be able to offer ready made solutions for the world's ills, and we shall not be able to draw up programmes of action which tell everybody exactly what to do. But they may be great according to a different and deeper standard. A sense of the indestructible bond by which Christians are united, an understanding of our own small task in the light of the whole task of the Church of Christ in the world, new insights derived from the intimate contact with fellow-Christians, and above all a new courage based on the knowledge that God is really at work in His world—these are not small things; in fact, they are the things that count in the long perspective of God's Kingdom."— (A Personal Message to Delegates).

It seems to me that the world has been as what it is because of two fundamental things: one is that the people of the world, really a majority of them, have not yet recognized God, the Creator and

Governor of the whole Universe Who has not only authority over every one of its elements but also a great plan for it; and the other is that those who have already recognized Him are lacking strong enough conviction and willingness to carry out what they have been commissioned. Therefore, I think that the theme CHRISTUS VICTOR was very well selected for it reminds us that we Christians should strengthen our faith in HIM, our Lord, and the Almighty God Whom He revealed to us; and furthermore, we should win the whole world to HIM by changing all the human beings who constitute the present world.

*Thirdly*, the preparations of the Conference were very good indeed. It took the Preparatory Committee three years to do the job. Fine materials were prepared and satisfactory arrangements had been made. The Leaders' Conference really meant a great deal to the main Conference in Amsterdam. Nevertheless, we were sorry that the international situation did affect the preparations quite a bit for the final settlement of a number of things had to wait until a week before its actual start. Thank God for His divine Guidance and arrangements for otherwise the Conference might not have been held accordingly.

*Fourthly*, the Conference was satisfactorily attended. Altogether, sixty-seven countries were represented; 16 in Africa, 11 in America, 14 in Asia, 2 in Australia, and 24 in Europe. As to the number of delegates, the grand total was about 1775 including official visitors. The number of official delegates was 1417 according to the printed List of Delegates. This, of course, includes leaders from the various countries too. Out of the number, 49 were from Africa, 433 from America (342-U.S.A.), 110 from Asia (27-China), 46 from Australia and 779 from Europe (209-Britain and North Ireland). Since so many people were suddenly added in Amsterdam, the new faces could have been seen almost everywhere in the town. The friendly expressions that they had toward each other and the life that they lived in that famous town for ten days gave quite a good idea of the World Christian Community.

*Fifthly*, the machinery of the Conference was efficient and the leadership was good. The way that the different groups were organized and the various kinds of leaders invited indicated the fine technique of the Conference authorities and the hard work that had been done behind it. The Conference Steering Committee served as the brain of the Conference which directed the various movements going on.

*Sixthly*, the homogeneity of programs is the point that I like to write now. As I mentioned before, the program was fivefold. Although there were five different elements, yet they went together very homogeneously. In other words, it was a fine correlation and co-ordination. The fact has been especially clear with the addresses, Bible study and discussions. Regarding morning worship, the different types of services did meet the respective needs, interests and habitual practices of those delegates who came from different localities and with different religious backgrounds. However, the spirit of worship had not been very ideal because inasmuch as the ways of



worship were bound to be new to certain groups of people, the curiosity of seeing something new was more than the actual sense of worship. It was particularly true with the Orthodox Service. It was significant to see how important a place Bible study had in the program, which has been new in conferences of this kind in the past. Another interesting fact to be brought out is the choice of subjects the delegates made.

*Seventhly*, the opportunities for the promotion of mutual understanding were really grand. People are ignorant about each other in many things so misunderstandings or misconceptions have been inevitable. A conference of this kind gives plenty of chances for them to meet each other and to talk over many of the things that they have in mind and so clears away the clouds over them. This was one of the greatest achievements of the Amsterdam Conference. As to our delegates from China, they were wanted everywhere to tell about the actual conditions in the country. So China was well represented in all the circles. In the Steering Committee, Mr. C. C. Liang was invited to be a member, which was a very special thing. The number of delegates invited to be leaders in one way or the other was great for the ratio of that number to the total ran to one-third (9-27), which was the highest among all the delegations. Therefore, we had an active participation and the opportunities given to us were fully utilized.

*Last of all*, the magnificent sympathy to, and great respect for, the different delegations demonstrated the same attitude to their respective countries. For China it was extraordinary. I want to give three incidents to prove the fact. The first one was the roll call at the opening of the Conference, in which the longest and warmest applause was given to our delegation. The second one was the social evening. When the Chinese delegation went up to the platform for the performance and after each of the items given and also when they departed from the platform after the performance, long and warm applauses were given again and again. And the last one was that of the Dutch Youth Rally in the Stadium, where the same thing was shown the third time. We were deeply impressed by those occasions and we are grateful for the friends of the world who have shown us such great sympathy and respect.

Finally, I would like to conclude that in spite of all the difficulties and dissatisfactions the Conference was a success and that it has been proved to be WORTHWHILE!

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## What the World Conference of Christian Youth Means to Me

F. L. LIAO

**F**ROM July 24th to August 2nd, 1939 the World Conference of Christian Youth was held in the beautiful and hospitable city of Amsterdam. Under the divine guidance of God, through the careful preparation of the staff of the Conference and with the splendid cooperation of the Dutch people, the 1,338 (plus 37

official delegates from Geneva and 400 observers and visitors) were comfortably housed, fed, and held meetings all over the city. The city was so completely at our disposal that it seemed like our own conference campus. The program of the Conference consisted of worship, plenary addresses, Bible studies and discussion. The discussions and addresses centered on the theme "World Christian Community." Besides the regular schedule, there were two free evenings, one social night, a Dutch Youth Rally, an excursion day and a grand reception by the Minister of Education of the Netherlands at the Rijksmuseum.

On July 24th the opening of the Conference at 4 o'clock in the afternoon, the delegates thronged from all corners of the earth to the Concert Hall of Amsterdam to meet under the Banner of Christ. The gathering was made very impressive and dignified by the presence of the Prince of the Netherlands who conveyed the Queen's message as well as his own. His speech struck the keynote of that which we were to deliberate.

For ten blessed days we tried to listen to the voice of God through worship, study of the Bible, discussion and the plenary addresses seeking to find some answers and vision concerning the "World Christian Community" and our own lives. We have enjoyed a fellowship which we can never forget. I would like to sum up my impression in one sentence and explain its significance or bearing in the following paragraphs. It was truly a *World Conference of Christian Youth*.

It was truly a World Conference because of its world scope and its representativeness as well as the spirit of world fellowship and its oecumenical nature.

### (1) World Scope and Representativeness of the Conference.

The Conference consisted of nearly 1,500 official delegates from 71 peoples of the world representing 220 organized religious groups and national churches as well as from the world-wide organization of the Y.M.C.A. and Y.W.C.A. No continent lacked representation. As far as statistics can be traced no other representative gathering had ever brought together as great a number of official delegates from as many countries under any auspices on any occasion anywhere in the whole world. Besides being the largest world-wide conference it was also the most representative. The delegates were carefully chosen so that they were representatives of their respective countries and organizations. The leaders were prayerfully as well as carefully selected and cordially invited to come from all parts of the world. Each day we had a chairman from a different nationality. One glance at the platform of the first two days would give us some idea of the representativeness of the splendid leaders chosen. For the first day we had so many on the platform that being a new comer I could not remember all. But we had on the platform the chairmen of the different days. Then the Prince of the Netherlands, Chairman of the Conference—Dr. W. A. Visser 't Hooft (Dutch), Secretary of the Conference—Mr. R. H. E. Espy (American), Archbishop of York (English), Minister of Education (Dutch), the interpreters, etc. The chairman of the second day was Rev. D. T. Niles of India, the leader

of worship was Miss Moire Neill of Eire. The speakers of the day were Mrs. Liliane Miron of Roumania, Rev. Franks M. Kooijman of the Netherlands, Dr. Paul J. Braisted of United States and in the evening Father A. Cassian, a Russian in Exile. So we had for the second day alone speakers and chairmen from seven different countries. Such a world-wide and representative gathering is only possible through Christian auspices. One could not but be impressed with such a universal and representative gathering. It was truly an inspiring as well as a significant event in the history of the churches, and a significant step in the history of the progress and cooperation of the peoples of the world.

## (2) World Fellowship.

For the first time in the lives of most if not all of the official delegates they were brought into contact with so many people of their own ages from all part of the world, people of different nationalities, backgrounds, denominations, professions, to worship together, to discuss problems of vital concern, to walk together, eat together and live together. Just take a cross section of one of the rooms in one of the many dormitories. I lived in a room of about fifty girls. As far as I can recollect now there were twenty one nationalities in that one room. There must have been more for I had not learned to know all of them yet. With her bed next to mine was a very sweet girl from Hungary. She was the first Hungarian I had ever met. On my right was an English girl and an artist she was, above my head was a girl from Scotland and on the other side was an Irish girl. The next five beds surrounding mine were occupied by two Japanese girls, two girls from Denmark and one from Holland. An English girl in the room who wrote in the autograph book of a Chinese girl who had the bed next to her's describes vividly this room in a few sentences..

"Perhaps you will remember the room sometimes with its rows of beds, its publicity and its babble of different languages. When you do, I hope you will remember also the English girl, who had the bed next to you and who greatly admires the Chinese people, both for their culture and for their determination to fight on for justice and freedom."

The Chinese girl told me that she could never forget that experience and nobody can. They had shared each other's experience during the morning and night hours while still in bed. They had entered into the problems and the experience of each other's countries and found themselves richer and deeper because of it. I had one talk with two Japanese girls which I shall never forget and I don't think they can forget it either.

In our discussion and Bible Study groups we went into even deeper sharing of experiences and views. The whole Conference was divided into 43 groups to discuss one of the seven topics chosen by the delegates themselves. Half of the Conference chose the two topics "Christian Youth in the World of Nations" and "The Church: its Nature and Mission." The rest chose Christian Youth and Education, Economic Order, Nation and State, Marriage and Family and Race. I was in the group on education in which 250 persons



participated. We were again divided into eight groups. We studied Bible and discussed our topic together in the mornings and in the afternoons. We were like one of the small families in the big family of the Conference. There were 28 of us in one group, but we represented 17 peoples. Two of the three official languages namely English and German had to be constantly used and sometimes three. As we studied the Bible in the mornings and listened to God's voice together, we found our unity and fellowship in our Father. In our discussion in the afternoon as we introduced ourselves and brought out the fundamental problems we found that we were facing essentially the same fundamental problems. It showed that the world was getting smaller and smaller everyday. We also learned to listen and found that the greatest truth often comes from most unexpected quarters. As we listened to God and to each other we felt that we needed the contributions of all groups to build a World Christian Community. We felt that the world was already physically united and we needed to be united spiritually as well, else there would be conflict and war and we felt that Christian education could help to bring about a Christian Community and we ourselves should be the witnesses. This kind of Christian Fellowship can never be broken and it would leave a new and deep vision in each one of the delegates.

### (3) Oecumenical Nature.

Another abiding influence of this particular conference would be to prepare the minds of the youth for the oecumenical movement which is already under way and which is so badly needed in the Protestant Churches today. For each morning the Committee had asked different denominations to lead the different forms of worship, namely the Free Church Service, French Reformed Service, Lutheran Service, African Service of Worship, Orthodox Liturgy, American Service of Worship, and Indian Service of Worship. The forms of worship were so carefully prepared and carried out in such an impressive way that the youth were able to enter into the spirit and to appreciate the best that were in the other and learned that we could worship the same God in different ways. Above all on Sunday four main liturgical traditions were arranged to be held and the whole conference were invited to attend any one or more of the Communion as the delegates chose. I attended the Lutheran Church Communion at Nieuwe Kerk where over nine hundred people from all corners of the earth and from different denominations sat at the table, one hundred at a time to partake of the Lord's Supper together. God was in our midst and we felt the sense of unity and fellowship which knew no bounds. This kind of experience could not help but pave the way for the youth to work for the oecumenical movement in all lands.

### (4) Christ as Victor.

We felt that this Conference was definitely a Christian conference, because we had come from all corners of the earth to be under the Banner of Christ and to acknowledge Jesus as our Lord. Much of our time had been spent in worship and study of the Bible and Christian fellowship had prevailed throughout the Conference. In spite of the recent scientific achievements, man has been found to be more bewildered and more insecure than before. Because of

man's dependence upon the self, he finds himself harnessing forces which he can not guide. Because of the sin of man, it has divided ourselves from God and from our fellow men. Repenting of our sin and realizing this need for unity and need for inner peace and strength to face our task, we the youth of 71 nationalities have come together under the Christ who has overcome the world to pray for new vision and new strength and guidance for victorious living that we may be instruments of God to carry out his plans for the World Christian Community which is the realization of the Kingdom of God on Earth.

#### (5) Youth.

This was a conference for the youth and of the youth though not so much by the youth as one might wish. 58% of the delegates were under 26 years of age. 40% of all present fell in the 25-26 year group. Youth who had felt the need of light in this disordered world had come together to listen and to deliberate on the fundamental problems concerning the World Community in the light of Christ in whom we trust is the solution to the problems of the world. It is interesting to note that half of the Conference chose the two subjects "World of Nations" and "The Church: its Nature and Mission" and also the fact that the delegates clapped for the first time in a Service of Worship to the splendid address on "Give us our Daily Bread" by Paster Elie Lauriol of France showed with what the youth were most concerned. The fact that so many of them chose the discussion group on Church showed that they believed that the organized church under the leadership of Christ had a distinct contribution to make not only to individual salvation but also to the social salvation of the whole world. In other words with Christ as the center and with the *courage* of Christ, the Church can help to solve the difficult problems confronting the world today. I should like to emphasize the word courage, because many of us felt that the conference as well as many of the organized churches had been marked by "Caution" and "Patched up peace" rather than by the daring spirit of youth to face the real facts and the underlying issues that challenged the world today. We have full sympathy with the administrators who had the responsibility of the safety and welfare of each individual as well as the whole conference during that difficult period. Free participation of youth in many of the fundamental problems were avoided on this account. We realized that it was a miracle in itself that we could meet at all during these difficult times. Yet youth who refused to be mere victims must have the courage to be martyrs, to face facts and difficulties and follow the way of the Cross to work for a better world.

#### (6) Conclusion.

Half of the world is bleeding today because men have worshipped materialism and might rather than God, Love and Right. "Our brothers are starving not because of the lack of bread but because in our fear and greed we have laid up our brothers' share" and hence the confusion. We, youth, who refuse to be mere victims must rise to be heroes of the strife by submitting ourselves as instruments of God to build a better World Christian Community which is the Kingdom of God on Earth. The vision we have received from the Conference must first change ourselves, unite the churches into

organized social action to fight against sins, the barriers that divide ourselves from our fellow men and God. With Christ as the center of our lives and programs we are confident of the ultimate victory. So let us begin with ourselves. May we be so full of the love and experience of Christ that we can not help but interpret Him and show His light and power in our daily living. This power to live victoriously is one of the meanings of "Christus Victor", the motto of the Conference.

The work of the Conference has just begun. May we be the 1,500 "bursting seeds."

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## My Impressions of the Amsterdam Conference

TSI-HSING WANG

**T**HE world to-day is in a stage of conflict. It is in such a period of world conflict and tension that the world conference of Christian youth was held in Amsterdam which would become the birth place of the movement of Church universal, the very first and important step toward world peace.

Youth of more than seventy nations and nearly all the races were brought together in the big conference at the Concert Hall of Amsterdam, the cradle of freedom. They came from every corner of the earth bringing with them their culture, religion and all sorts of social, economic and national problems. They all came with great hope and expectation that from this conference they might find the way out for their country in this world of turmoil, hatred, and brutality. God was playing a harmonious tune at the Amsterdam Conference through the different forms of worship, lectures on the vital subjects of present day problems, small discussion groups and social gatherings. One could not help but feel the atmosphere of the universal church of Christ and world brotherhood when all worshipped, listened to the speeches, discussed problems and had social times together with people of all nationalities, races and cultures. The Concert Hall was the theatre where the drama of world brotherhood was presented and our Lord was the director. Through my mental and spiritual senses of the various colors, sounds and feelings may I express briefly my impressions of the Amsterdam Conference which I desire to share with fellow Christians throughout the world.

My first impression of this conference is the Christian fellowship. All the national, racial and cultural barriers were broken down during the period of the ten days conference. We all felt at home and we were in the family of God as brothers and sisters. We sat together with people of other nations and different races to worship and listen to the speeches given by the Christian leaders of various nations. We dined together at the same table with Christians of other countries. We discussed present day problems in smaller groups with brothers and sisters of many different nations. We stayed with Christian friends from other countries in the same hostel. We went from one meeting to the other on the same tram car together.



We never hesitated to talk with the other members of the conference. We were always welcomed with warm and smiling faces. For such a big conference of more than 1500 delegates from about seventy nations it is not easy for us to have closer and deeper fellowship. However, the big mass was divided into smaller groups of not more than 30 persons. Through the group study of the Bible and the discussion of current problems we could have deeper and closer sharing of our intellectual and spiritual experiences. We talked with open heart and absolute frankness. We argued very seriously and disagreed with each other because of our different viewpoints and backgrounds, yet we respected and appreciated each others' opinions. Though we differed because of our individual national or cultural background yet we all came to the common understanding of our present day problems through our common belief in Christian principles. It is through such mutual studying of our common problems, mutual sharing of our individual thoughts and witnesses and the mutual understanding of our common problems from different angles that we have real Christian fellowship.

The second impression I have from this conference is the wholesome atmosphere of the Church universal of Christ. In the morning services we worshipped with various forms of the different Churches and denominations in the world. The orthodox form, the Anglican form, the other Protestant forms and even the most simple form of the African church were used to worship the same Lord. We all entered into the secret door of God with the spirit of worship and felt the intimate relationship with our Heavenly Father, though we used the forms and ceremonies of other churches and denominations. On Sunday we shared our Lord's Supper at the common table of the Reformed Church of the Netherlands with our fellow delegates from many different denominations of different nations. All forgot their own denominational differences at that very moment when we were all devoting our whole body, mind and spirit in sharing the body and blood of our suffering and victorious Christ. Furthermore nearly all the speeches in the plenary sessions, the Bible Study groups and problem studies were all striking home the meaning of the Church and the mission of the Church in this present world of war fear, hatred, suffering and in a word the world of sin. By meeting a very short period of ten days in a big mass conference, we could by no means unite all the different churches and denominations into one church of Christ, but such conference at least could show us the possibility of one universal Church of Christ and led us to understand and appreciate all different ceremonies, creeds, rites, and orders of other churches. If we would accept, understand and appreciate such a possibility, we are really taken one step forward toward the universal church which may take a long, long time to realize.

My third impression is the well-organized administration of this gigantic conference without which all I have mentioned above could hardly be realized. Many people may pay special attention to the spiritual and intellectual uplift of this conference, but I will never neglect this important factor of the material side of the preparation for the conference which has taken many people's thought, time,

energy and constant prayer to make this big conference possible. The preparation before the conference, to carry on the business during the conference and to follow up after the conference must take a tremendous amount of detailed planning and work. From the very first day of our arrival to the last day of our departure, we were well guided to our hotels, dining rooms, discussion groups, general meetings and trolley cars by hospitable guides of Dutch Youth. What we needed to do was to register and get all the cards and then we had comfortable places to stay, nice food to eat, plenary sessions to attend, discussion groups to share and trolleys to ride anywhere we liked from one place to the other in the city of Amsterdam. We don't know how many people have worked days and nights incessantly behind the curtain in order that we might live comfortably, attend meetings and discussions regularly, and enjoy our social events wholeheartedly these nine solid days. I mention this not merely to show our deep appreciation to those who carry on all the routine and detailed business for this conference, but also to express our gratitude to God who was using their skillful hands and thoughtful minds for our daily routine and business administration for manifestation of His Power.

In conclusion this world of conflict is a challenge to us as Christians. This world needs Christian fellowship to take the place of envy, hatred and warfare. This world needs a strong united church universal of Christ which stands for righteousness and justice instead of all artificial organizations for class distinction, oppression and might. This world needs, too, the Christian administration and organization so that both the individual Christians and the Christian Community may be organized and directed under the guidance of our Lord to fight with the evils of this world. In a word, the Amsterdam Conference, through God's divine guidance of human efforts, has revealed to us a few fundamental steps to take in our own churches and nations for the promotion of world peace and the creation of an ideal community of Christ. Many delegates might mention their disappointments toward this conference that there were too many theological theories and no concrete solutions toward the present day problems. I quite agree with my friends from the bottom of my heart. However, we must remember this is the first world youth conference of this kind and it has already brought us forward in many respects. We hope in our individual lives and in the following up conferences we will carry out the spirit of this conference into practical applications.

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## Christian Youth and Education

JEN-MEI TAN

**E**DUCATION was an important part of the work of the church but it has been gradually taken away from it. Today, when the church is facing the critical problem of losing youth, it begins to realize once more the importance of educational work. Furthermore, with the broadening of the conception of the church, education is no longer considered as a kind of work apart

from the church but instead part and parcel of the whole work of the church. This is a new page of the history of education in the church, and certainly demands our attention.

The delegates in the education group of the World Conference of Christian Youth, were by no means educational experts, and did not pretend to solve all educational problems in the discussion group. As Christian youth who have their convictions and who are receiving or have finished their education they, however, were exceedingly interested in the educational work of the church and general education as well.

### **I. Tendencies of Today's Education.**

It was generally recognized in the group that today's education had three definite tendencies. First, the process of secularization of education has taken place in many countries. Religious education has been excluded from the curriculum in state schools. In some places it was reported that the law forbids youth to carry the Bible to school.

Secondly, education definitely goes beyond the portals of the school. Cinema, press, radio, and museums for example, are exerting a great influence in building up the mind of the present youth. Frequently the influence of such educational agencies have not only been not helpful to lead youth to God, but also conducive to cultivating an anti-religious attitude. What should the church do regarding this tendency then becomes a crucial problem.

Thirdly, while the church has been losing its educational functions, it is true, on the other hand, that many churches and Christian leaders have realized the importance of the educational work in the church and have been trying to find different means to regain the educational activities of the church. Sunday Schools, church camps, and young people's organizations are some of the indications along this line.

### **II. Christian View of Education.**

In the midst of the present tendencies of education as mentioned above, the group felt that it was necessary to study the Christian view of education. The most important problem, of course, is the purpose of education from the Christian point of view. It was unanimously agreed that the sole purpose of Christian education should be to develop individuals who are committed to Christ. In other words, we want to see the outcome of education expressed in the life of a person who will follow the steps of Christ and who will accept a Christian view of life.

In order to attain such a goal, Christian education should have the following distinctive features:

1. It teaches the Fatherhood of God.
2. It inculcates Christian interpretation of life as shown for us by Jesus Christ.
3. It stresses the appreciation of cultures other than our own.
4. It emphasizes witnessing the truth.
5. It helps youth to overcome racial and national prejudices.
6. It guides people to make choice in daily life according to Christian convictions.



### III. Methods of Christian Education.

After the defining of the purpose and the analyzing of the distinctive features of Christian education, come the important problems concerning the methods. After deliberation, the following were suggested:

1. Calling of Christian youth to teaching profession in state schools. Reminded of the tendency toward the separation of religion and education in state schools and the control of education by the state, the delegates felt that it was not a wise policy to insist on putting all the schools under the control of the church. Instead it should be taken as a policy to encourage Christian youth to take up the teaching profession in state schools. It is the conviction of the group that the important part of education is achieved through the influence of Christian personality, the fellowship between students and teachers and the sharing of Christian experience by Christian teachers with the searching youth. If enough Christian teachers with attractive personality and religious enthusiasm could staff the state schools, even if they were entirely controlled by the state, Christian education could still be achieved. Here lies a great opportunity for Christian youth.

2. Promoting Bible Study. With very few exceptions, the Bible is still included in the curriculum. At least it is allowed to be taught outside the regular school hours. The problem lies in the fact that in the school where the Bible is taught, it is not well taught, so it fails to sustain the interest of the youth in further study of the Bible. It was reported in the group that in many countries both in Europe and in America the Bible classes were ones in which students slept, drew pictures in notebooks, and read novels. It was a tragedy to have such a valuable class and to have the precious time of the students wasted in such a way. The improvement of Bible teaching needs a careful research and presents a great challenge to Christian youth who are interested in this phase of work.

On the other hand, in those schools where the Bible is not taught in the curriculum, Christian teachers have a responsibility to promote Bible study as an extracurricular activity. Of course this means that the teacher herself should first of all have the habit of studying the Bible. The Bible Reading Fellowship was recommended as an organization which Christian educational workers may join in order to keep up their own habits of Bible study. This will help them to promote Bible study among the students under their influence.

3. Although it was not considered necessary to bring all schools under the control of the church, yet, in those countries where private schools are allowed to exist, it seemed wise to strengthen and give continuous support to the schools under Christian auspices. These schools should first of all be good Christian schools. They are usually very small, so cooperation among Christian schools was highly recommended. These schools, if well supported and rightly conducted, could lead many youth to God and give a place for youth to come who desire to have proper Christian education.

4. Turning to the educational agencies in the church, the group concentrated on the discussion of Sunday Schools, young people's organizations, and the church itself.

The Sunday School as it is was seriously criticized from two points. In the first place, the teaching in Sunday schools is, in general, very poor. Especially it neglects the emphases on the meaning and nature of prayer. In the second place, the teachers are not well trained. It should be the duty of the church to assume the responsibility of training good Sunday School teachers.

Young people's organizations were very favourably considered in the group. Deeply felt was it that the organizing of young people under the auspices of the church was very desirable and that a good program should be provided for such organizations. Furthermore, it was urged that more leadership should be given to young people in the church in order to cultivate in them a sense of responsibility and participation in the building of a church. It was a definite means to draw young people to the church and to keep them in the church.

As to the church itself, it was generally recognized that the present church program doesn't give enough attention to the needs of youth. In order to keep youth in church, the church program needs improvement and adjustment.

IV. The discussion could not be complete unless youth were guided to share the responsibility of Christian education. It was felt that the delegates who attended the World Conference of Christian Youth at Amsterdam should do the following things:

1. They should constantly keep in mind their responsibility in helping Christian education.

2. They should become 'reborn' so to speak, after attending the Conference and carry the spirit to their native communities and share it with them.

3. They should maintain their friendships which they have formed at the Conference so as to keep informed of the fellowship work of the Amsterdam Conference in different parts of the world.

4. They should make further study of educational problems and techniques as to the best ways of achieving the aims of Christian education.

5. They should constantly pray for the guidance of God in carrying out the task of Christian education in various parts of the world.

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### The Mount Omei Ashrams and Seminar For The Study of Jesus, Summer 1939

DRYDEN L. PHELPS



ABOUT fifty years ago, when Virgil Hart was visiting Mount Omei, a Chinese artist and poet, T'an Chung-yo, was appointed to write and illustrate a book about the sacred mountain. In his diary he wrote:

There is a bridge named the Liang Fêng (Cool Wind). When I passed that way, the evening mists were dragging along the

hill, enlivening my mind. One turns and passes over the Chieh T'o Ch'iao (Bridge of Release), then climbs up the Chieh T'o P'o (Hill of Release).

This famed bridge, as all climbers to the resort of Hsing K'ai Ssü know well, stands at the turn of the path from the main road. A bridge, probably by this very name, has stood here since before the T'ang Dynasty. Millions of pilgrim feet have crossed it. Remembering this fact, the poet sat down and penned the quatrain

Over the Bridge of the Cool Wind roll the misty vapours;  
There the mountain pathway climbs the first hill.

Throughout long ages many are there who might have won release  
Where turn and curl the wisps of azure-coloured cloud.

But it is with no note of wistful regret (*"might have won release"*) that one looks back upon the happy days of this last summer, consecrated by some seventy-five young people to an intensive study of Jesus. Here's a little arithmetic: 75 people x 20 days x 3 hours and more a day makes 4,500 hours devoted to the close study of Jesus.

Early in the spring attractive announcements in Chinese were mailed to university teachers and graduates in Chengtu, Kiating, Yachow, Suifu, Chungking, and many other cities in Szechuan. These announced the Seminar for university graduates and teachers. In the meantime, membership for Omei Ashram I, and for Omei Ashram II, was being enlisted. Applications finally had to be refused, for membership was limited to twenty-five in each group. In June the modern English edition of Henry Burton Sharman's JESUS AS TEACHER, with the accompanying questions upon the text, was published in Chengtu. Unbound sheets of the Chinese translation of text and questions were also printed covering the first third of the book.

Housig problems were happily solved: the two ashrams of three weeks each, found comfortable lodging in the spacious and beautifully situated Graham Bungalow; the Seminar dwelt in the Temple, and held its discussions under the historic pine amid a grove of bamboos.

Who came to the Seminar? Among others were Pastor Kwoh Chung-i of the University of Nanking; Miss Huang, a Research Fellow in Ginling College; Mr. T'an, a graduate of the Peiping Min Kuo University; several graduates of the Union University now teaching in the Union Middle School; Mr. Chang, graduate of Tsing Hua; Pastor Fu Chin-pei, Secretary of the West China Baptist Convention; Miss Ch'ên, a Ginling graduate; Miss Ch'iu, Ginling graduate and now assistant in Pharmacology in Chung Yang Central University; Mr. Huang of the Chinese Customs Service; Miss Grace Wu, principal of a girls' middle school; Miss Shih of the Chengtu YWCA; and others.

The two Ashrams were chiefly composed of undergraduates, though several university graduates were regular members, as well as Pastor and Mrs. Hsü of the Suifu Baptist Church, and Pastor Chang of the Yachow Baptist Church. These boys and girls (about



equally divided), came from Union University, Ginling College, Chung Yang (Government) Central, University of Nanking, Cheeloo University, Szechuan National, and other institutions. They are students of Sociology, Philosophy, Pharmacy, Music, Medicine, English, Biology, Chemistry, Dentistry, Physical Education, Political Science, Agriculture, Industrial Chemistry, Electrical Engineering, and other subjects. They hailed from New York City, Hong Kong, Shanghai, Canton, Hupeh, Fukien, Honan, Chekiang, Kiangsu, Kiangsi, Szechuan, and other provinces. But this is becoming a catalogue of all-China! Well, that's what the roll-call of these Jesus Study Groups was.

The daily program at the Ashrams went something like this: (we went on Daylight Saving—two hours earlier than Standard).

- 6:30 a. m. Rising Bell
- 7:20-7:45 Morning Worship led by students or leaders
- 7:45 Breakfast
- 8:30-10 Study-group Discussion of Jesus
- 10:00-10:30 Intermission
- 10:30-12 Study Group Discussion of Jesus
- 12:30 Lunch
- 1 Rest and Recreation: Walks, Swimming, Picnics.....  
Trips were made to Flying Bridges, Lung Mên Tung, and to the Ghin Ting at the close of the Ashrams.
- 6 Supper
- 7 Group Singing
- 8-9 Discussions led by invited leaders on the church, social relationships, the Christian life, international relations....
- 10 Retirement.

An Impromptu Banquet was held at the end of the First Ashram. After it, the members marched with lighted candles into the large living room. There above the hearth, on a background of green ferns had been woven a cross of purple hydrangea blossoms. All partook of the Lord's Supper, and then every member gave his own spontaneous testimony of what the three weeks of religious discovery and of fellowship had meant to him or her. We wondered what the one non-Christian would say. He is the son of a wealthy official family. He had been on his way home for the summer vacation when a friend had persuaded him to join the Ashram.

"I had never known much about religion; little or nothing about Jesus," he said. "But here I have made discoveries of what religion means, and of the road of Jesus. From today on, I intend to follow that road."

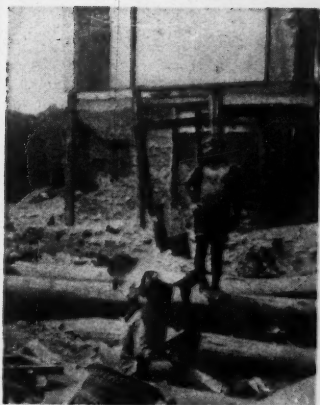
The Second Ashram closed in a similar way, with bonfire and singing added. They were solemn and deeply moving occasions.

During the summer the priests were persuaded to lease for the future Omei Seminar Lodge a beautiful hill-top site facing the Golden Summit. This crest of the "Azure Dragon Hill," we trust, may become the Northfield Roundtop of West China, and the old sacred mountain again draw seekers after life to its heights.

One night at the end of the Seminar, around a glowing fire in a glade of the forest trees the new site was dedicated. "Unto the



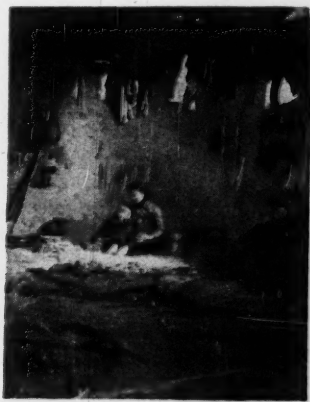
Chungking—July. Child playing happily among ruins after a raid.



Chungking—July. Two children rummaging in ruins of their home, following a raid.



Sian—July 10. Two sick refugee children waiting treatment at clinic—outside English Baptist Hospital.

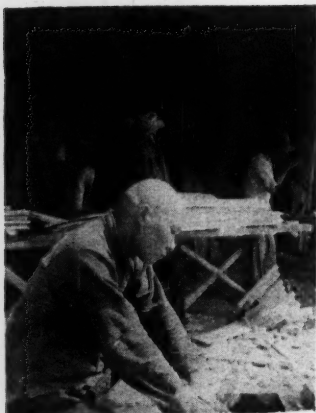


Wanhsien — Szechwan, February 3. Interior of typical government run refugee camp, housed in old temple. About 400 refugees live here.

*Pictures by courtesy of Miss Joy Homer.*



Yenan, May 14. Refugee boy,—taken in as mascot of the model hospital for civilians.



Carpentry co-op. Paochi—Shensi, Early April.



Going up river from Wenchow. Chekiang.



Eastern Shensi, Early May. Famine. This entire family on the cliff edge, except woman in picture, were down with Typhoid.

*Pictures by courtesy of Miss Joy Homer.*



Hills" and "Into the Woods" were sung. Poems of Omei were read. The story of the Jesus Study Groups in West China was briefly told, and mention made of the friend in America whose gift is making the building of the Lodge possible. Members of the Seminar gave their testimony.

"I have heard this method criticized on the ground that the group never reaches any concrete, definite conclusions, but to me that is the best thing about it. I can then draw my own conclusion—then it is mine—and the road is left open for me to grow in understanding of God through Jesus, and my faith will grow, too."

"As the discussions went on, love for Jesus grew, and respect for his teaching."

"The discussions have shown the real importance of the Church—that it should serve as a means to an end, so that we shall feel more responsibility to build or to organize in such a way as to reveal the will of God in the fullest sense."

"The great discovery I've made is that instead of being a passive individual praying and expecting God to do things for me, I know that I am master of my own destiny, and that it is my responsibility to choose God, and to act."

And then the one who had been in charge of cuisine said, "I suppose it is because I am in charge of the ho-shih that it appeals to me this way: the Church and Christianity seem so often like a pig which has ugly, black, dirty hair on the outside, so that no one looking at it knows there is delicious meat beneath. But here in this Seminar we have shaved off all the hair!"

The evening of dedication closed with a prayer which expresses what the Seminar and Ashrams have been, and may be, in the lives of many:

In the name of *beauty* we dedicate this hilltop: beauty of sky and cloud and sweeping mountain mists; straightness of pine trees, ruggedness of rocks, greenness of ferns and grasses, and majesty of mountain vistas.

In the name of *truth* we dedicate this hilltop: as year after year generations of young men and women ascend this hill and find themselves a little nearer heaven, may they know the joy of climbing step by step towards *truth* that is ever waiting to be discovered, until they gain a vision of life, rich and noble and godlike.

In the name of *friendship* we dedicate this hilltop: friendships of the past, of the present, and of the future, which have consecrated, and will ever consecrate this spot.

And we dedicate this hilltop in the name of Jesus, whose mind we would know more and more clearly, whose truth we would make a part of our lives, whose spirit we would all receive, and whose way we will ever follow.

Come now, O living spirit of God, whom Jesus revealed and has made known to us, each in his own experience of him—come thou, and hallow this ground. Amen.

## Religious Instruction versus Religious Education

ALICE GREGG

“**I**T is more important to praise God than to prove His existence. It is more important to lean on Him in prayer than it is to learn about Him in books. The proving and learning may come later, the praising and leaning must come first.”

From an address, *How Shall We Teach*, by Dr. D.A. McGregor.

The first hurdle that Religious Education has to jump is put up by its friends, who confuse religious *education* with religious *instruction*. What is called a “Religious Education Committee” is in nine cases out of ten a “Religious Instruction Committee”—a group that meets to discuss courses and textbooks.

It was at the Regional Conference on Religious Education held in Wuchang in October 1932 that Dr. Stanley Jones expressed his disapproval of religious education. Saul, he said, had had religious education, but he did not become Paul until after his Road to Damascus experience. It was pointed out to Dr. Jones that Saul had sat at the feet of Gamaliel for *instruction*. The next day when speaking on the Woman at the Well, and her reply to Jesus as to what she knew, Dr. Jones stopped and said: “You see, she had had religious *instruction*!”

Between knowing and doing there may be fixed a great gulf. Modern education, realizing this, is concerned with doing, and with knowing as it is necessary for the doing. Modern religious education is not primarily a matter of religious instruction, but a matter of leading the children to participate in the Church, the Family of God. In the same address from which we quoted in the beginning of this article occurred these words:

“The Church school (i.e. Sunday School) was created to be an aid and a servant of the worship life and the fellowship life of the Church and we have been making it a substitute for the Church. We must not destroy or weaken it, but we must give it its proper subordinate place as an aid to the Church and not as a substitute.

“Let me illustrate. It is very convenient for a family, if it can afford it, to have a nurse maid to help the mother in the care of the children. She can do many things that lift the burdens from the mother’s shoulders..... (But no nurse maid can give to the children the love of a mother, and no nurse maid can awaken in the children their pride and joy in the traditions and ways of the family.....

“About one hundred years ago\* the Church engaged the Church School as a nurse maid for her children.....today in many places the children hardly know their Mother. They do not share with her in her work, nor join with her in her worship..... The nurse maid has developed courses of study that tell about the Father and about the traditions and the ways of the family..... But

\*Robert Raikes began the first Sunday School for street waifs in England in 1779.

nothing will take the place of the love and interest of the Mother herself. Children must know the life of the Church and not merely know about it. And this can only come about as they are given a real share in the worship and work of the Family of God."

### 1. The Life of the Church

The sociologist tells us that if we would understand man and his needs, we must look at the culture which he has created to meet his needs. Cultures differ, as clothes differ, but the *purpose* of clothing, the need which clothing meets, is the same whether the particular garb be Indian, Chinese or European. Similarly with cultures. Each culture expresses itself in the institutions of society, and these same institutions are found in all cultures, from the most primitive upward. Some of them are:

The Family, existing for the reproduction of life and the culture.

The School, for the nurture of life.

Industry, for the maintenance of life.

The Health-preserving activities.

The State, for the balance of forces.

The Church, for the "improvement of life,"—in cold, scientific language, which means that it is the Church's function to apply the plumbline of Truth and Righteousness to every institution. When the totalitarian state makes itself an object of worship, then the issue is joined. Jesus gave the measure by which all institutions are to be judged. "The Sabbath was made for man, not man for the Sabbath."

"Participation in the institutions of society" says Finney in his "Sociological Philosophy of Education," should be the objective of education. Then, "participation in the Church" should be the objective of Religious Education.

Just how do we participate in the Church?

The principal function of the Church is worship. Whenever the Church goes into a new community, because her work is to save individuals and society, it may be necessary for her to provide schools, or hospitals, or social centers. In the Middle Ages, the stage and the press were controlled by the Church. But, as society has its conscience aroused concerning ignorance, or disease, or poverty, secular forces take over these functions. But the principal function remains untouched. The Church will always be needed—on earth!—as the institution to which we come to lay our concerns open to the searching white light of God's truth. (St. John in his vision on the Isle of Patmos does tell us that there will be no Church in heaven, "for the Lord God Almighty and the Lamb shall be the temple of it.") We participate in the Church then, through worship. We *come*—and then we *go*—back to the other institutions, the family, industry, the school, the hospital, the press, government—to re-make them after the pattern shown on the Mount. And in this re-making comes the second way of participating in the life of the Church, in her *work*. Work and worship, and fellowship through both, this is participation in the great supra-racial and supra-national Fellowship of the Family of God.



"The Church as a School for Christian Living" is the name of a little pamphlet by Dr. Leger. A live Church will provide for the worship needs of its adults; it will have those same adults organized into various working groups and bands, caring for the church itself and its grounds; ministering to certain community needs; working for missions. It will also have study groups: Bible classes, parents' classes, mission study classes, classes on industrial problems, etc. The worship of the church is enriched by the study and the work; the work is made more worthwhile by the study and the worship; the study is motivated by the worship and work,—a perfect round. This for adults. And now the concern of religious educators is to get the children and young people "in on the Church's family life." Is the Sunday School, the nurse maid that looks after the children for an hour each Sunday, bringing the children into the work and worship of the Church? Is she even adequate in the class work?

## 2. The Sunday School

What happens in a Sunday School? Different things of course, happen in different Sunday Schools.

There is the most usual type, the one-hour Sunday School, with its program divided into (1) "Opening Exercises" (hymns, prayers, Scripture, announcements, etc.), followed by (2) classes, followed by (3) "Closing Exercises." If this is all that the children get, it is not very much. But they may be sharing in the fellowship of the Church's worship and work with their parents. Certain it is that it is not the hour of "Sunday School" so much as it is the *folkways of the family and community life* that brings these children into the Church.

Then there is the Church that has the children come to Church with their parents, and leave before the sermon to go to classes. This is done in the Sheng Kung Hui Cathedral in Peiping, and it is a Church that is full of young people. Evidently they acquired the habit as children.

There are those churches that are too small to accommodate adults and children, who have "Sunday School" simultaneously with Church. While their fathers and mothers worship in a churchly atmosphere, the children are in a church basement or in some bare room receiving "instruction."

There are Churches in which many services take place on Sunday, and among them are Children's Service and Young People's Service. This type of Sunday School may have a program something like this:

- |   |               |
|---|---------------|
| (1) Assembly (learning the hymns, Scripture, prayers, etc., that will be used in the services) .. .. .                  | 30 minutes    |
| (2) To Church .. .. .   | 5 minutes     |
| (If practice and worship must be in the same place, have the children go out and march in singing a processional hymn.) |               |
| (3) Worship Service .. .. .   | 35-40 minutes |
| (4) To classes .. .. .  | 5 minutes     |
| (5) Classes .. .. .   | 20-60 minutes |

The formal, stereotyped old-fashioned lesson can be gone through, the "picture" pasted, and the text or verse learned in twenty minutes. If, however, the newer courses are being used, twenty minutes is hardly enough.

"But the children will be wearied!" Will they? Come and see! Here is a third grade class inviting the minister or an elderly deacon or vestryman to come and tell them how their particular church happened to be built, how it was paid for, and going over the building and equipment and finding out what it is all about.

("Good Children of the Heavenly Father," NCCRE graded S.S. Series, Vol. III, has a Section, Lessons 36-40, on *The Church is a Christian Fellowship*.)

Here is a class learning an important Christian skill, How to use the Bible. Each pupil has his own Bible, and is learning the names of the Pentateuch, looking up verses (as, "Hear, O Israel"), memorizing the verse of the Bible Hymn that includes all the names of the five books and learning to sing it. By the time this is done, and the verse is written in the notebook, a quarter of an hour has gone, and the main part of this lesson hasn't been touched yet. This was a preliminary "Bible drill."

"Fulfilling the Will of God," NCCRE Graded Lessons, Book IV, devotes a part of each lesson for half the book to learning to use the Bible.)

Finally, a sixth grade group may either be working on "My Own Life of Christ" ("Working Together With God," Section III, Lessons 18-35), or studying What It Means to be a Christian (Lessons 36-40).

"We teach the Bible" is the claim of the "Bible-centered" courses,—and teach a bit of the Bible each lesson. The Sunday School teachers who use the new graded courses know full well that they are teaching far more Bible than they ever taught in the old courses. There is an entirely new organization of material that demands a skill in using the Bible, and the Bible is connected with the world's problems: industry, which is the problem of bread—"Give us this day our daily bread;"—world friendship and peace; missions; the church; the family; the community.

### 3. Integrating the Sunday School into the Church

But even the Sunday School that provides for a real worship service, and that has modern courses, may not be integrated into the church's life. Here are a few suggestions for including the children of the church in the Church's life.

*Corporate Worship.* Certain festivals, such as Thanksgiving and Christmas, or a Special Day like Mothers' Day, may provide the opportunity for corporate worship, a joint service of all the groups. The children will have been taught the hymns; they will know what the festival means, and it will give that "sense of belonging" to permit them to join in the celebration.

"Why limit the attendance of children at adult church to festivals?" some may ask. Briefly, because as Dr. Fosdick once

pointed out, the sermon is a selective factor. No man can preach a sermon that meets the needs of the varying groups of adults in his congregation, much less the needs of young people, and still less of children. We believe that children of 9-13 ordinarily need a worship service on their own level of experience, but that certain great festivals should draw in all groups in their celebration.

*Work.* The child in a family, if rightly handled, is anxious to share in the activities of the family. It gives him a feeling of worth, of belonging. Far too often his pride is wounded when his offering is refused because the parent "can do it so much more quickly." One of the things the Church has to teach church families is character development. Christian character doesn't come through lectures or lessons. It only comes as children participate in worthwhile activities with adults or other children.

When a big church assembly meets, it is not the Junior Church that meets the delegates and cares for their baggage, and guides them to their destination. It is the Boy Scouts, who may or who may not be in "the family." And how efficiently they do it! Can the Church learn nothing here? What about the parish notices,—are these sent around by the gateman (probably over-worked), or do the minister and his assistant and the Bible woman work over-time in—like certain parents—"doing it themselves," or do they spend time in organizing and assisting the young to "learn through doing." We have known a minister to make himself a cross of palm leaf to present each worshipper on Palm Sunday, when he might have gathered the children to make them, using the opportunity to make the morrow a memorable worship service.

Whatever the worthwhile tasks of the particular parish, the service.

*Giving.* The old-fashioned method was to take up an offering in Sunday School which was used to buy Sunday School "literature." Today we want the children to give as a part of their worship of God. What are their elders giving to? Let them have the privilege of sharing in these interests, of voting how much shall go to this and how much shall go to that cause. We knew of one children's Church that contributed \$5 to buy the tea for the guest room for a year.

There is a delightful account in "Teaching Without Textbooks" of a Church that needed to be painted and repaired. The vestry was out to get so many thousand dollars. Every Sunday School class was to "complete" in the matter of giving. But not the kindergarten class! Being shut off from the rest of the Sunday School, they heard nothing about the competition. Instead, the teacher took them on a visit to the church, and told them the need for repairs. They walked about examining the holes in the carpet, the cracks in the wall, and became concerned. They sang:

"Our dear Church was builded  
With love and work and prayer,  
So that all the neighbors,  
Might find welcome there."



And how they brought their offerings! Sunday after Sunday. And how they rejoiced in the paint and the new carpet.

Through worship, through work and through giving, the children of the church should participate in the life of the Church. *Then* we will have religious education.

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## The Use of Filmstrips as Visual Aids in Christian Work

HUGH W. HUBBARD

**T**HERE are a few eloquent individuals whose graphic words are able to make deep and lasting impressions on their spellbound hearers. They feel no need of artificial helps of any kind. Readers who fall in this class need not waste their time on this article. But for those who feel the need of availing themselves of every means of making their message vivid and real to the hearts of their audience may find here some help in making their "hearers," see-ers as well.

The use of filmstrips in missionary work seems to be spreading rapidly without need of publicity, but we are glad to accept the invitation to describe briefly the present facilities known to us along this line.

Stereopticons and their accompanying slides have had a long and honorable use in China. Perhaps the briefest description of filmstrips (also variously called "stillfilms," "stills," "picturols," "filmslides," etc.) for those unacquainted with them is that they are the modern equivalent of stereopticon slides. The advocates of filmstrips consider them superior to stereopticon slides on the following points:

First, *cost*. Filmstrips cost 1/10th or less per picture than stereopticon slides.

Second, *weight*. Filmstrips weigh 1/150th less than the old slides.

Third, *size*. Filmstrips occupy 1/50th the space of stereopticon slides.

Fourth, *illumination*. Most filmstrip projectors operate on any current from 6-volt auto battery for rural use, to ordinary 110-volt or 220-volt city current.

Fifth, *ease of making*. Filmstrips are very easily and inexpensively made for any one from ordinary photos of any size; charts, illustrations, or whole pages from books; contact prints from miniature camera films; or original writing or drawing.

A pioneer in China of the use of filmstrips is Arthur O. Rinden, American Board Mission, Dianglo, Fukien. He has made a special study of visual education and for years has used filmstrips in rural evangelistic work. He has produced an excellent, Life-of-Christ strip from Western masters. The late Dr. John Y. Lee organized the Stillfilm Service of the National Committee Y. M. C. A. of China

in 1936. A rapidly increasing number of missionaries have been using filmstrips in their work and for sending to their home churches, especially since the establishment of the facilities for producing filmstrips in China, with Chinese titles and adapted to use in this country.

The National Committee Y. M. C. A. Stillfilm Service has been under the direction of Mr. W. F. Lin since the failing health of that able scientist and devoted Christian, Dr. John Y. Lee, caused his withdrawal from active participation. According to the list of filmstrips issued from that office, there were available on August 31st 42 different titles, covering such subjects as Bible characters, Chinese heroes, Y work, 1,000 character lessons, travel and industry. Most of these filmstrips now cost \$3.00. This list may be secured from Mr. Lin.

The Visual Aids Department of the North China Christian Rural Service Union was organized in January, 1938, by the writer and is located at the American Board Mission at Paoting, Hopei. The filmstrips produced fall into two general classes: (1) Scenes of missionary activity intended to make this work more real and concrete to churches and friends in the homelands; (2) Filmstrips designed for use in China in all departments of Christian work,—evangelistic, educational, health, agriculture, etc. The list published on October 1st includes 71 titles, 27 of which are strictly religious in nature and the others dealing with mission work, China views, agricultural improvement, relief projects, etc. In addition a good number of private films have been made for missionaries to use on furlough or to send home to their supporting churches.

The Y. M. C. A. Stillfilm Service and the Visual Aids Department of the N. C. C. R. S. U. cooperate in handling each other's films, which may be ordered from either organization.

The Christian Literature Society is cooperating with the Visual Aids Department of the N. C. C. R. S. U. in permitting the reproduction of some of its literature in the form of filmstrips. Especially valuable in teaching the life of Jesus are the filmstrips on "Pictorial Life of Our Savior," illustrated by excellent Chinese artists. Each picture describes a step in the life of Christ and is accompanied by simple poem in 7. 7. 7. 7. meter, which can be explained and then sung by the audience. A very useful series in children's meetings are the Bible Booklets for Small People, illustrated by Elsie Anna Wood and others, containing both picture and Chinese text on one frame.

Harold Copping's excellent paintings, published by the Religious Tract Society, are reproduced in a series of five filmstrips on the Life of Christ, one on The Parables, and one on Paul of Tarsus.

*Hand-colored Filmstrips.* The Visual Aids Department is now able to announce that it is able to supply filmstrips painted by hand in transparent water colors. The bright colors naturally add much to the attractiveness and lifelikeness of the scenes and add but 50% to the cost. Most of the religious and many of the other films may be ordered in hand-painted colors.

*Missionary Work Made Real to Home Friends.* It is our conviction that missionary work has only to be seen and known to make its appeal and bring full-hearted support. Next to an actual visit to the mission field, pictures with clear explanations will bring home most vividly and interestingly the actual facts. Fourteen missionaries going on furlough this year had made by the Visual Aids Department and took with them filmstrips of their work. Among these were Commissioner Benwell of the Salvation Army, who took home five long series on Army work. Dr. John H. Wylie of the Presbyterian Mission ordered three strips on his hospital and anti-tuberculosis work. Dean Stanley Wilson of the Department of Sciences of Yenching University had made five strips of Yenching and his work. Other missionaries on the field are making a practice of sending regular or occasional filmstrips to their supporting churches, accompanied by an explanatory manual for the use of the speaker. Mr. G. Gordon Mahy, of the American Presbyterian Mission at Weihsien, Shantung, has just sent to his home church his annual strip, this being entitled "Our Fourth Year in China," full of interesting views of family and work.

From a financial viewpoint alone, such a cultivation of our friends and supporters at home will doubtless bring rich rewards in increased gifts, not to mention more intelligent interest. A filmstrip sent to a supporting church by the writer, describing relief work in China, has just brought in a check for U. S. \$300.00.

*Filmstrips manufactured abroad.* There are literally thousands of titles on every conceivable subject available from firms in America and England. One catalog before us as we write is entitled "Library of Religious Filmstrips" and contains well over 1000 strips. It is published by the Society for Visual Education, 100 East Ohio Street, Chicago, Ill., U. S. A. This same firm has another catalog of some 2000 "Educational Picturols." Any of the products of this firm may be purchased through the Visual Aids Department of the N. C. C. R. S. U. at a discount of 33 1/3rd % to missionaries. A recent shipment of 880 filmstrips to this Department are now available at 50% discount, "as long as they last."

*Projectors.* These may also be purchased through the same channel and catalogs and details will be furnished on application. The most modern and satisfactory projector, of which 23 have been supplied to missionaries, schools, churches and hospitals, is the Model CC Projector of the Society for Visual Education, the price of which is U.S. \$37.50, to missionaries U.S. \$25.00. These projectors come in a small case 10×8×4 inches. The complete outfit weights 5 pounds and can be carried in a knapsack.

*Color Film Slides.* For those of our readers who are miniature-camera enthusiasts, or are interested in color film such as Kodachrome, Dufaycolor and Agfa Color, we may add that the serviceable Model CC mentioned above is fitted with a slide carrier to take 2 x 2-inch glass slides, either in color or black-and-white. It is also equally adapted to single and double frame filmstrips. Hence its name "Tri-Purpose Projector."



*Illumination for Rural Use.* Many missionaries working in rural areas, or in cities not electrified, at once inquire now these projectors may be used under such conditions. The problem of lighting has variously been solved as follows:

1. The Society for Visual Education supplies for U.S. \$1 extra a battery connection cord for its projectors and this is very easily connected to the terminals of a car battery or any 6-volt storage battery. This feeds a 50-watt lamp which is sufficient for ordinary use. Those who are so fortunate as to own cars, or who have means of recharging such batteries, may prefer such an arrangement.

2. Mr. Arthur Rinden, referred to above as our China pioneer in visual education, has satisfactorily solved the problem of light for rural use by using a Coleman Lantern, burning kerosene or gasoline under pressure with a mantle. This is adapted to the regular S.V.E. projector after removing the lamphouse containing the electric bulb.

3. Acetelene burners can be made to replace the electric lamphouse. The writer used one of these for years but has now turned to method No. 2.

*Folder on Visual Education.* For those who desire a mine of information on visual education, packed into a small compass, we recommend a manual entitled "Visual Education In Rural And Foreign Communities." We understand that this was a study made toward a M. A. thesis by Mr. W. E. Tabb, a missionary stationed at Ganta M. E. Mission, Liberia, West Africa. It is Mimeograph Series No. 63 published by the Agricultural Missions Foundation, 156 Fifth Avenue, New York City.

*At Your Service.* We can speak assuredly for the Visual Aids Department of the North China Christian Rural Service Union, and feel sure that this applies equally to the Stillfilm Service of the Y. M. C. A., in stating that these departments are organized as a distinct piece of Christian service and are not on a commercial basis. We will be glad to provide filmstrips from our stock or to manufacture them at cost prices, to assist in providing projectors or filmstrips from abroad at substantial discounts. Such information as is desired will be cheerfully supplied to the extent of our ability.

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## The Administration of the China Inland Mission

FRANK HOUGHTON

**I**N the case of any large undertaking, the necessity of occasional reorganization is a corollary of expansion, and to this rule the China Inland Mission is no exception. The changes in the administration of the Mission, which came into effect as the result of a combined Directors' meeting and a meeting of the China Council in December 1938-January 1939, are the direct result of the growth of the work and, perhaps still more, of the continually increasing number of missionaries. Arrangements which were adequate for Hudson Taylor's original family of workers in 1866, or even for

the much larger number when the founder of the Mission died in 1905, have ceased to be so, when the missionary body has increased to 912 members and 449 associates-1361 in all.

But it is interesting to note that this is a situation which was provided for in the "Principles and Practice of the China Inland Mission," a document which every recruit accepts when he enters the Mission, and to which thereafter he refers familiarly and affectionately as the "P. and P." We take in good part the fun which is poked at us in reference to it, and admit that it is less sacrosanct and more open to revision than the Apostles' and Nicene Creeds, but none the less we marvel at the foresight, mental and spiritual, which guided Hudson Taylor to produce a constitution so elastic that when changes are required, and yet deprecated by the conservatively-minded lest they should touch the "P. and P.", behold, enshrined in that very document, a sentence which without any distortion covers the situation of the moment.

Our present General Director, the Rev. G. W. Gibb, M.A., is only the second in succession from Hudson Taylor. Since he was drawing near to the normal age for retirement from office, it was necessary either to find a successor or to ask him to continue in office for a limited period. It was only after much thought and prayer that the second alternative was accepted, and Mr. Gibb was asked to carry the burden for a further two years. Does our failure to secure a successor immediately suggest that the ranks of the Mission are filled with mediocrities without the gifts of spiritual leadership? Or, if we reject that explanation as inadequate, does it not rather reveal that the duties of the General Director are now so onerous that only a superman could fulfil them? It follows that if in the personnel of the Mission it is almost impossible to find a man with the qualities for the office, then the duties of that office must be adjusted to suit the personnel.

"In the management of the China Department," says the "Principles and Practice," the General Director is also China Director, and as such may be assisted, and in his absence represented, by a Director or Directors, or by a Deputy Director." What has actually happened is that a Deputy Director has been appointed, and in addition three Assistant China Directors, who will not merely lighten Mr. Gibb's burden and meet the immediate need, but make the task of selecting a new General Director very much simpler.

Briefly the idea is that while the General Director remains the undisputed leader of the Mission's united forces both in China and the home countries (i.e. Great Britain and Ireland, North America, Australia, New Zealand and five countries on the continent of Europe) yet he will be free to a large extent from routine duties, in order that he may give time and thought to the larger questions of policy, and seek to co-ordinate the whole work and maintain its precious tradition of unity by fairly frequent visits to the main centres.

On the Deputy Director fall many of the responsibilities for the detailed administration of the work in China which the General Director has borne up to now. He will always be in residence in Shanghai

when the General Director is absent, and since his responsibilities are real, important decisions affecting the work will not be subject to unnecessary delay. Even when the General Director is in residence, his Deputy will be responsible for interviews with missionaries going on furlough or returning, and he will have a special relation of oversight to the multifarious activities of the Shanghai Compound. Provincial superintendents will correspond with him about all the larger questions of administration.

The Assistant China Directors will divide their responsibilities regionally, each having supervision of one-third of the area in which the Mission is working. Two of them will always be in residence in Shanghai and one travelling in the interior, the three taking it in turns to visit the regions for which they are severally responsible. They will make it their business to study methods of work, and act as storehouses of information to the superintendents and missionaries as a whole. If "information" is one of the keywords to describe their activities, "inspiration" is the other. It will be their care and earnest desire to help in maintaining the rank and file in spiritual and mental efficiency. They will seek to answer the two interdependent questions: "How can our missionaries become better men and women?" and "How can our work be better done?"

It might easily create an entirely false impression if we did not here state categorically that none of these Directors is responsible to "direct" the Chinese Church, which must of course be self-governing, and it is recognized also that this church, and not the missionary body, is primarily responsible, for the evangelization of China. In this article, and in these arrangements, it is the activities of the missionary which are in view. How can his ministry best serve the purpose outlined in the first paragraph of the "Principles and Practice," viz. "to bring the Chinese to a saving knowledge of the love of God in Christ," remembering always the statement of paragraph fourteen, that "the raising up of self-supporting and self-extending Churches must ever be kept in view?"

Another new appointment is that of a Medical Adviser, whose principal duty is to "assist in co-ordinating the medical work of the Mission." Dr. F. H. Judd is the first to hold this office, and he is already engaged in a systematic visitation of the Mission's hospitals.

Finally there are the Secretary and the Treasurer of the Mission, and one vital point in the whole scheme is that all these officers—Director, Deputy, three Assistants, Medical Adviser, Secretary and Treasurer, form the Headquarters Staff which meets at least once a week for prayer, for pooling information and for consultation about all matters affecting the progress of the work. The China Council, to which all the provincial superintendents belong, meets much less frequently, and in a sense the Headquarters Staff constitutes a Standing Committee of the Council.

Thus the alterations made were dictated primarily by a determination to face the facts of an altered situation, and to adjust the load of responsibility so that no one man bears too heavy a burden. If we are right in our conviction that the plan is of God, then new



life should come to the whole Mission as a result. This article has dealt exclusively with arrangements at Headquarters, but in our consultations we reviewed every branch of the work, and were as those of old who made a valley full of ditches—a waste of time, indeed, unless by the power of God along these ditches the life-giving waters flow, the land is blessed and the thirsty are satisfied.

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## Chungking Air-Raids

R. Y. LO

**T**HE city of Chungking has been marked by Japanese raiders as a target of bombing, I suppose, ever since the removal of the seat of National Government there from Hankow. Despite the fact that most government organs now functioning there have long ago moved out of the city, yet the raiders have kept pounding over the city whenever they arrive to carry out their raid. The inevitable result has been the unnecessary mass manslaughter and property destruction.

The first air-raid experience I had in Chungking was on a Sunday noon, January 15th, last winter, when the sun was out. It might be mentioned here that while sunny days are quite rare in Chungking, yet they are not as welcome there as elsewhere. The fact is that both sunny days and moonful nights make the city a perfect clear target for air attack. Although I had watched the direct bombing of Pootung and Nantao from my office in the International Settlement of Shanghai two years ago, I never realized what it actually meant until I had an actual taste of it myself on the spot. I had heard of people in Kunming starting for country places early in the morning when sun was out and returning to their homes in the city when sun went down just to escape bombing of the Japanese plane, but that hearsay never made as such an impression on me as it did when I saw with my own eyes how early in the morning of cloudless days when there was possibility of air-raid, women and children would come with bundles of their prized possession and wait for hours after hours as there was a dugout at the Y compound where they could go for protection. What an awful waste of time was this when the enemy plane failed to come! What an appalling loss to life and property was there when they did come! And when they did come, think of the strain on the nerves of the poor, hapless, old folks and hospital patients, the frightened young mothers, with babies at their breasts, and the pregnant mothers who were about to give birth (the writer actually witnessed the birth of a child in the same dugout where he was). Think of the jammed, foul-aired condition in the dugout which not infrequently causes weaklings and aged to faint, and the long weary hours of suspense and waiting, usually from two to three hours, in the dark, damp dugouts, not knowing whether they will return to a destroyed home or not! Then too, think of the horrible sight of death, destruction, and suffering that visit one's eyes on every turn when the death-dealing bombers have accomplished their task. It was only after I had gone through

the thick and thin of the harrowing experience such as pictured above that I began to know something of what an air-raid was like.

In general, the raids of last winter occurred between the hours of eleven in the morning and three in the afternoon. When the clocks strike three in the afternoon, it is generally considered safe from the menace of the air. It was just twelve o'clock Sunday noon, January 15th, when I was about half through with dinner that the first alarm came. That means the Japanese planes had flown over the Szechuen border and was heading for Chungking or its vicinity. This alarm sounds very much like a factory whistle. From the time of the first alarm to the time of the bombers, arrival is usually about three quarters of an hour. Hence it gives one sufficient time to get ready to go to the dugouts, if there are any nearby. During this short interval one could clearly hear the tremendous noisy crowds scrambling for shelter on the streets, for when the urgency alarm comes no one is permitted to walk or move on the streets. There were three of us having lunch together in the Y restaurant. Suddenly we heard the shriek of the siren. Everyone of us jumped from the table to take our flashlight, as it is dark in the dugout, and other necessary equipment. Our dugout in the Y has three entrances, one from the office, one from the dormitory, and one from the outside. As lodgers in Y dormitory, we naturally entered by the dormitory entrance. Our dugout is a tunnel of about forty feet deep under a rock on the campus. It has a holding capacity of seven hundred people and is considered one of the best equipped and managed in the city. We went down in good order, one after another, showing our permission ticket as we entered. Hardly had we gained entrance, the urgency alarm was sounded which sent the electric light off. Soon we heard the anti-aircraft batteries and the deadening sound of bomb explosions which sent dusts into the air and caused our eardrums to be deafened for some minutes to come. It must have seemed terrible to those who sat in flimsy houses or caught in places without cover. This state of condition lasted but for a few minutes and then came the most welcome signal of "all-clear" which called us out from the dugout.

As this was one of those initial bombings in the early days which did not do much damage and to which the people paid little attention. Many people did not even know what had happened. With the exception of a teahouse which had a direct hit causing several tens of its inmates killed, the damage done elsewhere was very insignificant. When the "all-clear" signal had been given, I went to the Union Vesper service at the Methodist Institutional Church, and preached a sermon to the large English-speaking audience made up of missionaries and Chinese. At first I did not expect that we would have as large an audience as we had, but to my great surprise, the house was quite full. The only difference the air-raid made was that we had candle light instead of electric light owing to some disruption at the power house. By the way, this Union Vesper service under the leadership of my friends, Messrs. McCurdy, Vaught and Veal at the Methodist Institutional Church, is a power house itself, drawing Christian leaders in government, business, education and

other circles from all provinces of China, and nationals of other countries as well.

As the days go by, winter passes, spring arrives, but as the spring deepened, more sunny days appeared, beautiful but unwelcome, and more raids were to be expected. It was in these beautiful spring days that the most calamitous raids occurred which reduced almost a quarter of the business section of the city to ruins. Wednesday May 3 and Thursday May 4 were the most dreadful days to be remembered, glorious though they were by nature. Never were the mountain ranges surrounding the Chungking city so beautiful as on the spring morning of those two days. The birds were singing, lawns and gardens looked simply sweet. All of a sudden at the high noon of May 3, the shriek of the siren was heard all over the city, which sent the people to rush for shelter. Soon the second and the third alarm were sounded. In a few minutes the Japanese planes put in their appearance. The first thing to be heard in the dugout was the muffled explosion of the bombs and the roar of the Chinese pursuit planes swooping down on the bombers. Everyone was excited and hushed to each other to keep quiet. As a rule, there are two or three waves of such attack to be expected. When the attack was over and the enemy planes gone, the "all-clear" signal given, and I rushed out to fresh air and to see what had happened.

I climbed up to the top of our dormitory and saw along the horizon great clouds of flame going up skyward and showing where the incendiary bombs had been dropped. Two unexploded bombs were found in front of our main entrance and five big heavy stones each weighing several hundred pounds had been dropped on our campus with one boring through a servant room. Fortunately the servant was not in at the time when the room was hit. It was later learned that in this raid the Japanese discharged almost one hundred bombs on the city and that half of these were incendiary. Then I went to the street to see what havoc the demolition bombs had wrought. To the incredibility of my own eyes, I saw collapsed houses with corpses lying around the floors, and severed limbs here and there. The most pitiful scene of it all was the suffering victims, horribly mangled, groaning under pain and dying a lingering death. Occasionally a cry for help could be heard from victims buried underneath the ruins of some fallen house. All along the streets, I saw soldiers and firemen working desperately to keep the fire under control, and to rescue the wounded and the dying. Considering the built and inflammability of the houses in Chungking, and the pathetic weapons at their disposal for fighting against the flames, the metropolitan police are indeed to be congratulated for what they had been able to accomplish. Long before dusk the fires were either extinguished or gotten under control, and the street traffic was once again as normal as before.

The bombing raids were resumed the next day. In the morning of May 4, which was as bright as the day before, rumours were widespread that Japanese bombers would come again to raid the city, but few of us took to heed. I spent the morning of the day in making calls at the homes of my friends, to see if they had suffered any

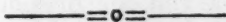


loss and needed help. To my pleasant surprise, most of these had moved out of the city the day before, and those that had chosen to remain, were left unharmed. Everyone of these friends urged me to hasten back to the Y building, where there is a dugout, for fear that I might be caught on the way without any place to go for shelter. Although I took the advice of my friends, yet little did I dream of the possibility of another attack that was in store for us, remembering, of course, the Chinese saying, "Burglars do not come back the second time right after their first burglary." However, it is always the unexpected thing that does happen. Suddenly the air-raid alarm was given through the streets at three o'clock p.m. As the siren system was more or less out of order, caused by a bombing the day before, the alarm this time was given by police whistles. Immediately we streamed into the dugouts and sat there for two hours waiting for the fateful hour to come. It was hot at this noon hour, and the atmosphere in the dugouts was almost unbearable to the already excited and impatient crowd. Long though it seemed, still the Japanese planes did not arrive, nor was the siren of "all-clear" signal given. This caused many to wonder, confused, and almost panic-stricken. Consequently, the impatient crowd asked to be let out, but this the Y authorities could not give consent, on the simple ground that "all-clear" signal had not yet been given. In a moment, however, soldiers were heard drilling and singing in the central park which was only a stone's throw from our dugout. This was a sure sign that the "all-clear" signal had been given, it seemed. Hence for the second time, up went the cry of "let us out," but this time the cry was more belligerent and perhaps more reasonable than the first, to which the Y authorities could not but yield. So the entrances were ordered to be opened and out rushed the crowd. Hardly had we gone more than five yards away from the exit of the dugout, the shriek of the urgency alarm sent us all scuttling back like rabbits.

All of a sudden, the bombing planes, the pursuit planes, and the anti-aircraft batteries began to play their role of destruction. Almost simultaneously there seemed explosion on all side, and I was pushed several feet away from the gate of the entrance by the forceful impact of a terrific explosion. It was calculated that not less than two hundred bombs had been discharged by the Japanese and that majority of them was incendiary. When it was all over, I came out of the dugout hungry, thirsty, and fatigued. The first thing that I was eager to find out was what section of the city had been hit, and what the casualty was. But I could not go through the streets, as fire was raging all about us. A fire engine was already standing by at the main entrance of the Y building, ready for action to prevent our dormitory from catching fire. All of us lodgers in the Y dormitory were asked to pack our belongings and be ready to leave the building at a moment's notice. Finally but fortunately, the wind changed its direction, and the danger to our dormitory was averted. This happened about midnight, so I did not go to bed until then. Barely had I closed my eyes, a young man whom I used to know in Nanking, dropped in unexpectedly, and asked me in a frantic manner, if I would take him in my room for the night, because his home was ablaze in the fire zone. He told me that

he was sure all his earthly possessions must have been consumed by the fire, and was much worried about the fate of his wife and children. I told him that he was heartily welcome, and also expressed the hope that his family was all okay. It was after much persuasion and consolation that I succeeded in getting him to share whatever little biscuit and not water I had left. He then too went to bed as I did, but I watched he was never for a moment asleep, as he was muttering all the time in a semi-conscious manner. Pretty soon the clock struck three, after which I was waked up by a long shriek of alarm, again warning the city to take cover. But this time I refused to be disturbed. Fortunately it turned out to be a false alarm. The raiders did not show up. So I lay down myself again to sleep till sunrise, only to find that the young man had already left during my sleep. I was happy to learn from him later, that both his wife and children had left their home. When their neighborhood took fire.

Other harried experiences of similar air-raids might be narrated, but they seem to be of minor importance, compared with the huge casualties of May 3 and May 4. The death list of each runs to hundreds if not thousands. Suffice it to say, however, that considering the horrible loss to life and property, together with the untold misery, brought about by raining of death from the air, one cannot help denounce this barbarous way of waging war, and resolve to war against war.



## In Remembrance

REV. CHARLES E. PATTON, D.D.

As the Presbyterian China Council was beginning its recent annual meeting a cable brought sadness in the brief announcement of the death on October 7th of the Rev. Charles E. Patton, D.D., for many years the Vice-Chairman-Secretary of the China Council.

Dr. Patton had unusual talents and the dedication of these to the service of his Master enabled him to make a unique contribution to the cause to which he gave thirty-seven years of his life. For twenty-one years Dr. Patton served as an evangelistic and educational missionary in South China at Canton, Yeungkong and Kochow, and for sixteen years as Mission Administrator in the China Council office in Shanghai. He retired in 1936 because of failing health and has since then resided at Pasadena, California.

Among the outstanding gifts of Dr. Patton might be mentioned a keen analytical mind, logical, constructive and delighting in organization, the ability to make friends that won the loyalty of high and low, foreigners and Chinese, a loyalty to the persons and organizations with which he was associated, and a deep Christian philosophy of life based on a devotion to Jesus Christ and His Kingdom.

In the twelve years of pioneer work spent by Dr. and Mrs. Patton in opening and carrying on the Kochow station, many new plans of work were inaugurated. Their evangelistic, educational and medical work were fruitful and solid foundations of a church were laid. Dr. Patton

was convinced of the basic importance of a thorough grounding of converts in the meaning of the faith and laid strong emphasis upon the teaching function of the pastor. He had a genius for friendship and after many years one finds loyal friends and former students among the Chinese Christian leaders in Yeungkong and Kochow. One also finds evidence of wide personal contacts outside the immediate church groups. For example, a suggestion evidently dropped by Dr. Patton years ago with some official or gentry group has resulted in a unique parking of the city wall and most of Kochow City, making it a place of great beauty and a joy to the citizens.

Dr. Patton's organizing ability was early recognized in the South China Mission, which elected him to its executive committee and shortly afterward made him its secretary and the Mission's representative on the China Council. Visits to Presbyterian Missions in other parts of China not only increased his own knowledge of missionary methods but gave opportunity for a keen analytical study of what he saw and constructive observations thereon which were effectively used in his later work as a mission administrator.

Dr. J. Walter Lowrie, the first Chairman of the Presbyterian China Council, had laid spiritual foundations for unity of the seven Missions under that organization and brought a benediction into the lives of the missionaries by his visits and conferences, but the increasing administrative problems were a great burden to him and told on his health. The choice of Dr. Patton, therefore, with his organizing ability as Vice-Chairman-Secretary of the Council to supplement the work which Dr. Lowrie was doing was a happy one. For sixteen years Dr. Patton gave his best energies to this work and the present organization of the seven Presbyterian Missions and their China Council are in no small degree the fruit of his labors. No problems were too large to be studied and analyzed and no details were too small to escape his careful consideration. Today the seven Missions are working as a unit where at one time there was little coordination of field policy and three different Board secretaries corresponded with the different China Missions. Careful study was given to the more than fifty cooperative and union enterprises in which the Presbyterian Missions were participating and many constructive improvements were made. Certain funds that had been scattered in their administration among the several Missions were centralized in the Council, to the manifest benefit of all. Minute study of the 2000 property deeds of the Presbyterian Board in China was made and in many cases titles regularized. All were systematically numbered and photographic copies made for Mission, Council and Board records. This proved to be a gigantic task but was well worth while and has meant a tremendous financial saving to the Board. The speeding up of the process of getting Board action on mission requests has been very marked. The work of the whole Presbyterian mission force has been made easier in numerous ways chiefly because of Dr. Patton's work.

One of Dr. Patton's outstanding contributions in Shanghai was largely outside of his own organization. His friendliness, fair mindedness and outstanding ability in matters of organization made him a most welcome member of many a group in Shanghai. The China Continuation Committee, with its successor, the National Christian Council, the China Christian Educational Association, the Navy Y.M.C.A., the Christian Literature Society, the Community Church were among the number that valued his membership. In the community he took active part in the American University Club of Shanghai, the Shanghai American Com-



munity Organization, the Community Chest, the American Advisory Committee, the Joint Committee of Thirty Business Men and Missionaries, the Princeton University Alumni Association of China and a number of other organizations, in several of which Dr. Patton has served as president. As a clear thinker Dr. Patton was favorably ranked among some of the ablest legal minds of the city. His unostentatious but positive Christian stand on all questions, together with his charitable consideration of the rights and opinions of others, made him a much beloved and highly respected member of the community. He has made a lasting contribution in helping to bring about more normal and understanding relationship between the missionary and business members of the community.

The Presbyterian Mission is profoundly grateful for the thirty-seven years of devoted service which Dr. Patton has rendered, his consecrated talents having left an impress upon the whole mission organization that makes the work of each member more effective and his attractive Christian personality having ministered to many lives and drawn them into the fellowship of his life-long Master.

#### MRS. JAMES BOYD NEAL

Mrs. James Boyd Neal died on August 4, 1939 at Pittsburgh, Pennsylvania. Her death recalls the long and creative service of Dr. and Mrs. Neal in Shantung, China. They came to China in 1883 and were first assigned to Tengchow Station, where they remained until 1890, when they were transferred to Tsinan. They were pathmakers in new and uncharted areas of activity. They were deeply interested in the training of medical students and in union efforts to organize the Medical School at Tsinan, which later became the School of Medicine of Cheeloo University. Dr. Neal, in 1919, became President of the University. Mrs. Neal assisted her husband in every way to make these undertakings successful, and was peculiarly fitted for her task. She was a charming hostess and a warm friend to large numbers of visitors of many nationalities who came to their home.

Apart from the influence exerted through her home her work was varied and extensive. She went regularly to the hospital and dispensary to interpret the gospel to the women patients she taught at times in the middle schools; women's meetings were held regularly; calling in the homes engaged some of her time; classes of several months duration for women from the country were conducted, and long trips were made to the villages.

In 1913, the Mission opened at Chefoo the first language class for new missionaries. Mrs. Neal, because of her splendid knowledge of the Chinese language as well as her administrative ability, was chosen to superintend the class.

Dr. and Mrs. Neal returned to America in 1922 and three years later Dr. Neal died. Since his death Mrs. Neal has made her home first at Philadelphia and later at Washington, Pa.

Many will rise up to call her blessed, Mrs. Neal's kindnesses were innumerable, her cheeriness was contagious, her faith unshaken by trial, her love for the Saviour warm and constant. She leaves a blessed memory of a talented and consecrated life which Christ has crowned with abundant fruit.

## Our Book Table

**LE ORIGINI DELL' ARTE CRISTIANA CINESE 1583 to 1640** (*Origins of Chinese Christian Art*) By P. Pasquale M. D'Elia S. I. Published in Rome, by the Royal Academy of Italy among its Studies and Documents.

Among old manuscripts in the Roman archives of the Society of Jesuits, a Chinese catechism discovered in the early summer of 1934, gave rise to this excellent piece of research on Chinese Christian Art from a new and authentic angle. With the meticulous care given to the accuracy of his splendid map, M. D'Elia has left no stone unturned to build the story of the Chinese adaptations of European sacred painting to an ultimate convincing climax.

A reverence for these artistic efforts on the part of early Christian missionaries is so much the spirit of this valuable work, that its sympathy must appeal not only to Catholic readers but to the whole brotherhood of Christian believers. The Chinese Catechism, by P. Giovanni da Rocha S. I. of the year 1620 and also "The Method of the Rosary" with its forty illustrations "bound in the same way" form the basis of the material for this monograph.

A scholarly work throughout, copious biographical and explanatory footnotes add much valuable information to the text. After careful examination of the illustrations of the second book and of the posthumous publication of Girolamo Nadal, a collection of one hundred fifty-three religious paintings, European in style, the author became convince, "suddenly and completely" that here was the true origin of Chinese Christian Art and this in brief is the "genesis" of the entire monograph.

The romanization of Chinese names varies somewhat from that generally used in English writings. A footnote explains that it is the same as that used in the author's recent work "The Chinese Map of the World, by P. Matteo Ricci S. I. Translated Comments and Annotations."

M. D'Elia discusses the adaptation of European work by Chinese painters, the researches of S. E. Mons, C. Costantini, nominated Apostolic Delegate of China in 1922, "indefatigable and most fruitful," in which he stressed these four points:

1st. Occidental art in China is an error of style, since the transplanting from Occident to Orient is a matter which is 'out of tune.'

2nd. The importation of occidental art could give the pagans a pretext for accusing the Catholic religion of being a foreign religion.

3rd. The tradition of the early church suggests the adoption of the style found in the various regions.

4th. The Chinese style in particular with its sumptuous and elegant decoration could better lend to the exigencies of Catholic worship."

He mentions the Exhibition of indigenous art to be held at the Vatican in 1942 "to conserve the innocent arts of all the people, their discipline, their law and their customs which are not contrary to the law of God." "It could well be believed that this movement may be of to-morrow and that the problems of an indigenous Christian Art could not be established by a cursory examination of these later years. These impressions are false historically. The problem comes, on the contrary, not only in agitating, but in presenting in a "present day sense" of certain eminent Jesuit missionaries from the early times of their mission in China. To demonstrate this assumption will be the scope of the present monograph."

The second chapter is concerned with Matteo Ricci "star of the first magnitude in the story of missions," his wide journeyings in the

orient; adoption of Chinese robes, first those of the Buddhist priests and later because of their unfortunate association, those of the literati; building of the first churches; becoming Chinese in all but birth; following "the simple, and sublime method of St. Paul, a constant and sincere force 'showing oneself all to all' "

"August 14th 1599, to a European brother, who for all Italy demands a relationship of noisy conversation, Ricci answered, "I know that I and all the others cooped up here, leaving our country and dear friends now wear the costume and put on the shoes of China, and do not speak, do not eat, do not drink, do not live in houses which are not after the custom of China." Of such intimate and homely facets are the glimpses of these early dwellers in the orient fashioned.

But soon it was thought that the missionaries represented the vanguard of invasion.....

Then came the need in Christian teaching, of pictured images of the Old and New Testaments in the fulfilling of which many took part.

A painting is here reproduced attributed to Matteo Ricci, and Dr. John C. Ferguson is quoted as follows:

"The photograph of this picture was taken by me on February 21st 1916, in Hsin Ku chai of the Liu Li Ch'ang Quarter in Peking, which came from the collection of Ko Wang Fu of the period of Chien Lung. In the collection were many curious examples. The merchant said that in the Palace of the Prince he believed that the painting was a work of Matteo Ricci" "parte in chiaro ed elle parte in oscuro." Notan of Japan! Yin yang of China!

Further he considers several reproductions, one done in a Japanese Academy; a discovery of Berthold Laufer near the site of the Nestorian tablet in Sian, Shensi, an early Madonna and an important link in the progress of this arm of development in art. He mentions Arthur Waley, quoting from his book "The Various Pictures of Buddhist Courts," and at some length refers to the criticisms of Tung Ch'i Ch'ang who by the way is mentioned, on no less authority than Giles, as the first to differentiate in the late 16th century between the Northern and Southern Schools of Chinese painting. (When then of Li Ssu Hsuen and Wang Wei, founders respectively, who lived at a much earlier period; and of the School of Gentleman painters which so vigorously flourished in Yuan Dynasty?)

The author goes on to say, "Much that precedes was more or less evident. That which follows, on the contrary, seems not to have attracted the attention of students of the story of art in China."

With Chapter Six begins a careful study of the life and work of da Rocha. One feels not only his achievement but also his quality of service. d'Elia says.

"In the Roman archives of the Society of Jesuits I have discovered this Chinese catechism which was given expressly as the translation of da Rocha.....the whole annotation of the ancient missionaries, which, beside the Chinese characters, attached often their sound and sense. The book contains, in the form of a dialogue between the Master and disciples, the dogma, sacraments and commandments of God." One wonders whether this form of teaching may have been suggested by the same form of Confucian teaching, well-known throughout China. Indeed the illustrations in their Chinese form suggest very strongly those "Scenes from the Life of Confucius" engraved in stone within the walls of his special temple at Chufu.



Some one wrote, expressly mentioning the book of Nadal,  
 "What necessity we have of books, we have also of images."

"The Chinese artists under the eye of Nadal did not wish to produce a servile work of transcription, from a model, but an intelligent work of adaptation, a translation of the original in its own proper artistic language.....to produce sacred images.....of Jesus Christ et Hunc crucifixum....."

Fifteen Chinese adaptations fronting their European originals from the book of Nadal are here reproduced with much of the quality of steel engravings. Faithful generally in detail, Chinese line-drawing is evident; faces are somewhat oriental and the rich shading of the European prints is almost entirely lacking. In the Crucifixion scene, for instance, many of the faces are Chinese but those of the Roman soldiers are entirely "barbarian."

Of special interest to us of the "New World" is the date of da Rocha and Nadal. In the year 1620, when the Pilgrim Fathers were making their toilsome way to hew a new civilization of freedom and of equal rights, the culture of Italy was being brought to ancient China in a progressive adaptations in art of those same principles of religious faith. E. W. Dunlap.

LIVINGSTONE by R. J. Campbell, D. D. abridged edition prepared by David Chamberlin. The Livingstone Press (L.M.S.) London. Price 2/6. 256 pps.

This is an abridged edition of Canon Campbell's great work. It will be warmly welcomed not because it sheds further light on the life of this great missionaries but because it makes his material available at a reasonable price. The larger work will still be necessary purchasing power of the average person interested in missionary biography.

Three generations have passed since Livingstone laid down his task but his name grows greater with the passing years, Livingstone's achievements stand forth in clearer light than ever. In this book we feel anew the personality of livingstone—his humanity, his courage, his endurance and above all his great missionary zeal which forced him ever forward, never resting until he had burned his life out for God in Africa, having laid bare most of the secrets of that dark continent.

It is a heroic tale which will never grow old. A tale well known and yet fresh and vivid as we read it in this concise and accurate account. M. H. B.

BROTHERHOOD, by Hugh Redwood, Hodder and Stoughton, London. 1/- paper.

This book is written by one who through experience in Brotherhood Meetings, has found what true Brotherhood In Christ means. It is concerned with the Spirit of Christian Brotherhood rather than with any particular movement. Its Faith, Commission, Leadership, Gospel, in fact, all nine chapters are based on the Scriptures, and throughout Christ is given the preeminence. It will be helpful and full of interest to those who believe that in Christ all men are brothers, and they should be about their Father's business.

THE CATHOLIC PHILOSOPHY OF LIFE. T'ou-se-wei Press, Shanghai 1939.

This little book is the first series of radio lectures presented under the auspices of the Shanghai Catholic Radio League. It contains ad-

addresses on Christian apologetics given with the purpose of emphasising the Roman Catholic position, and summed up under the title of the book. These addresses are bright and interesting, eminently suited to the man in the street; at the same time scholarly and prepared by men who know their subject.

Protestants will not agree with the writers in their definition of the true Church, but these addresses are given in a spirit of tolerance which makes them acceptable to all readers. They are to be commended especially for their value as an exposition of the Christian apologetic. The Christian faith is shown to be resting on solid foundations. We understand that this book will shortly be issued in Chinese C. W. A.

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**THE CHINA QUARTERLY** Vol. IV, No. 4, Autumn 1939. Published by the China Quarterly Co. P. O. Box 1523. Yearly subscription of four issues including postage, \$6.00 (Chinese Currency) for any part of China; U.S.\$3.00 or twelve shillings for other countries.

This Special Autumn Number deals with two years of the Sino-Japanese hostilities. It includes such articles as:

"Message to China's Womanhood" by Madame Chiang Kai-shek,

"Development of Civil Aviation in China" by Chang Kai-ngau,

"Overseas Chinese in China's Resistance and National Reconstruction" by C. Y. W. Meng, and

"Reorientation of Anglo-American Far Eastern Policy: A Symposium of World Opinion" by Peter Tyson.

Much useful information relating to the present hostilities is contained in this special number.

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**THE CHINESE SOCIAL AND POLITICAL SCIENCE REVIEW** Vol. XXIII, No., 1, April-June 1939. Published by the Chinese Social and Political Science Association, Peking.

This number contains the following three articles:

"The Cushing Mission, was it necessary?" by Kenneth Ch'en,

"Some further Aspects of China-Nipponese Relations in long Retrospect" by Albert J. L. Chang, and

"Wang Shou-Jen as a Statesman" by Yu-chuan Chang.

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**"PUTTING MADRAS INTO ACTION"**—Report of the Forty-sixth Annual Session of the Foreign Missions Conference of North America.

This report with the meeting held in June 1939 covers a wide field. Of particular interest to residents in the Far East are the reports of the committees that deal with work in this part of the world as well as the report of a commission under the chairmanship of Rev. Roswell P. Barnes, and Dr. K. S. Latourette which studied the subject "World Tensions." This latter reports is an attempt to carry a step further the investigation and discussion of the thorny problem, the relationship of the Church and the State and the International Order.

THE ROUND TABLE, No. 116, September 1939, MacMillan & Co., London. Price: 5/-.

This issue contains articles on various international problems, including one on "America and the World Crisis." "Anglo-Japanese Relations" is of special interest to readers in the Far East.

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## Educational News

**Notes From Yenching University:**—We have our record enrollment of 982, 691 men and 291 women. While approximately forty more than the figure for last year, yet actually it is larger than that as over 20 students were dropped almost immediately after the last session began because of tubercular or other hitherto undiscovered ill-health. This year with the help of fluoroscopic equipment and better organization we were able to make the physical tests more efficient before each individual registered, especially in the matter of tuberculosis which has always taken its pathetic annual toll. That this large increase has meant no little adjustment in an institution planned for a normal capacity of 800, you can easily imagine. All this was aggravated by the unavoidable delays. But compared with what other colleges have been suffering we feel extremely fortunate, and the cheerfully cooperative spirit with which all concerned have made the best of the situation has been admirable.

The progress in religious life is definitely encouraging. The students who have united with our Christian Fellowship number 460, or about 47% of the total, about one half of these being new members. Including those Christians who for one or another reason do not join this organization we can safely claim that more than one-half of the student-body are Christians. This is a decided improvement over several years past during which the percentage steadily if slowly dropped. It is especially heartening that the

increase of new members has come in large part from this year's sophomores, the inference being that the first year of their life here led them to this decision. The form in which the students have in recent years preferred to nurture their religious interest has been chiefly through small groups, entirely under their own direction, although not a few have faculty advisors. There are 30 of these now meeting weekly, 11 of which are new, with a total membership of 370. Most of the new members have been absorbed into them. Student initiative in these and other Fellowship activities has been growing and is more pronounced this year than ever before.

Financial aid to students has been accepted as a war-time contribution of the university to the general cause. Many of them have been long out of touch with their families, or belong to homes ruined or seriously affected, or have suffered even more tragic consequences. All such emergency aid has been organized with painstaking effort to guard against abuses or unwise generosity, and we are constantly surprised at the relatively few instances of attempts at taking unfair advantage. Much of the money has been given on a self-help basis and there have been many more applications than the work that could be found for them. Last year for the first time perhaps in China's long history students served as waiters in our dining-rooms and lost nothing in the good esteem of their fellows. This year there are even more of these.



# The Present Situation

## THE CHURCH'S RESPONSE TO THE NATION'S CALL FOR SPIRITUAL MOBILIZATION

### I. What?

In the response of the Church to the nation's call for Spiritual Mobilization the Szechuan Christian Council has decided to hold a series of campaigns in churches of secondary cities in the denominational fields represented in Szechuan. The objectives are:

1. To build up the spiritual lives of church members
2. To lead others to become Christians
3. To train for Christian service in winning others and in the work of Spiritual Mobilization at this time of reconstruction

These campaigns will be under the auspices of Szechuan Christian Council with the help of the National Christian Council.

### II. Where?

One set of campaigns is planned for the churches in the north half of the province, for which a Committee in Chengtu is responsible. Another set of campaigns will be planned for and carried out by a Committee representing Szechuan Christian Council in Chungking.

It is planned to visit three cities in each of the following denominations in the north half of the province,—Baptist, Church of Christ, Methodist and Sheng Kung Hui, with one or two of Friends Mission.

The cities to be visited within each denominational field are to be decided by the denomination, with the understanding that cities visited be those having a pastor or local church leaders who are equal to carrying on the preparation and follow-up work adequately.

### III. When?

It is estimated that 4 cities can be visited in one month, with 5 days for campaign speakers in each place. The following schedule has been agreed upon:

First Series of Campaigns—October 17-November 12

Second Series of Campaigns—November 20-December 20

Third Series of Campaigns—March 15-April 15.

The Sheng Kung Hui and Friends Mission have asked for the first series of Campaigns in their field, the Methodist Mission for the second, and the Church of Christ and Baptist Mission for the third.

### IV. Who Take Part?

Leadership for the campaigns will be supplied as follows:

A. Denominational leaders, to be chosen by each denomination from among their own leaders, for service while campaign is in their field.

1. One person responsible for arrangements in regard to entertainment of team, preparation and follow-up of campaigns in that denomination.

2. One Children's Work Leader, in charge of children's meetings of campaign in that denomination.

3. One Woman's Work Leader in charge of women's meetings of the campaign in that denomination.

4. Song Leader.

B. Campaign speakers.

It is planned to have three campaign speakers to a team. The speakers are to be people of vital spiritual life and of outstanding ability in addressing large audiences such as this campaign will have. They will be people whose churches or institutions with which they are connected, will loan them to this patriotic and religious task for perhaps a month, or if not possible for so long a time, perhaps for a shorter period.

C. Secretarial staff.

To meet the need for a secretarial staff and coordinating agency for the denominational groups, the Christian Council secretaries are willing to serve, in response to the desire of the denominations for them to do so.

V. How Financed?

The following plan is being used:

A. Travel of Council secretaries provided for in their own budget

B. Travel of Campaign speakers arranged for as follows:

Each city be responsible for travel to that place.

Return travel to Chengtu be pooled and paid for by each denomination in proportion to number of cities visited in its field. This Central Fund might be contributed to by each denomination at the start, with refund at the close, if travel expense does not amount to as much as the denomination has paid in (as was done at time of Stanley Jones meetings).

C. Local expenses of entertainment of team, tracts, and literature used in its territory is to be defrayed by the denomination.

VI. How Conduct The Campaign?

Those attending the campaign in each city should include not only the people who live there, but pastors and key men and women from nearby out-stations and rural churches. These are to be trained to conduct Spiritual Mobilization work in their churches and communities.

The campaign in each city should have the following phases:

1. Preparation Meetings.

Perhaps a month before the campaign, groups for prayer and Bible study should be started in the church. A syllabus for the Bible study which leads up to the meeting, is being prepared by the campaign Literature Committee.

At least a week before the Team of Speakers arrives, meetings should begin. Leadership for these will be local, with perhaps the help of a Fore-runner from among the Campaign workers. These meetings are to include morning meetings for church members and evening meetings for children and adults. The reason for this early beginning is,—

(a) To create a proper "mind set" for the message of the campaign. The idea of Spiritual Mobilization is so new that it needs some education of people before the speakers arrive if best results are to be obtained.

(b) To start training of lay leaders, which is one of the important functions of the campaign.

(c) To get people in the habit of coming to the meetings, so that they will have gathered momentum by the time the Team of Speakers arrives.

The team of three Campaign Speakers will be in a city for five days. Meetings will be scheduled in both mission and government schools.

2. Visit of Campaign Speakers.

Morning meetings will be along the line of study and training for church members.

Some meetings will be scheduled for women, at whatever hour is most convenient for women to attend.

Evening meetings will be divided into those for Adults and those for Children. It may be necessary to hold evening meetings for Adults in two buildings, if the church is not large enough to accommodate the crowd.

### 3. Follow-up Meetings.

These will be primarily in charge of the denominational leader for that field. Provision should be made for.

- (a) Classes for Inquirers.
- (b) Class for church members in continuing study.
- (c) Organization of Monthly Spiritual Mobilization Meeting.

One Sunday per month might be set aside for special prayer for the nation, or for war relief collection, with sermon on some phase of the war or reconstruction of moral, spiritual or social life of the people. A monthly Bulletin containing suggested service for the special Sunday and other suitable materials will be sent out by the Campaign Literature Committee.

(d) Plans for service to be rendered by those in the church, for Spiritual Mobilization in the community and rural places.

## V. Literature For The Campaign?

Posters, tracts, Bible study material &c will be prepared by the Campaign Literature Committee.

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## THE ECUMENICAL TASK

### THE CHURCH AS AN ECUMENICAL SOCIETY IN TIME OF WAR

*A Statement prepared by the Provisional Committee of the proposed World Council of Churches*

The message from the Oxford Conference of 1937 to the Christian Churches states: "If war breaks out, then preeminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, His Kingdom come, and His Will be done in both, or all, the warring nations. This fellowship of prayers must at all costs remain unbroken."

The Madras Conference of 1938 stated: "Once plunged into modern warfare, in which all the resources of the State are mobilized, men can do comparatively little to remedy the situation. Christians should, nevertheless, refuse to accept a break in fellowship, and should use every material and spiritual means to cherish their sense of brotherhood in Christ. Moreover, in the very course of war Christians of the conflicting nations and the whole ecumenical fellowship should pray and strive for peace, not the mere cessation of hostilities, but the establishment of just relationships."

In these statements the Church has made it clear to itself, and to the world at large, that it has a very special and peculiar mission in time of war. So far, however, little thinking has been done in an ecumenical way as to the implications of this mission. At a time when everywhere the nations are thinking out in the greatest detail how they may best prepare themselves for the eventuality of war, it is the duty of the



Churches to consider together what their specific function will be if that eventuality arises.

Such preparation does not necessarily imply that war is considered inevitable. Even less does it imply that the Churches are no longer working for the removal of the causes of war. Such preparation simply means that the Churches recognize realistically that a world war may be upon us at any moment, and that such a war will mean a radical challenge to ecumenical Christianity. This challenge will be all the greater since the next world war, if it comes, will be the first war to break out since the Ecumenical Movement has found a definite expression through its World Conferences and its various forms of activity.

The questions which the Churches will have to answer in case of war will therefore be: Have the Churches learned to know better what it means to be the Church? Do they realize that the Body of Christ may not be broken because of worldly conflicts? Has the light that has come to them through their discovery of their essential togetherness given them such true illumination that it will not be obscured even in time of war? Do they believe in time of war, as well as in time of peace, in the One Holy Apostolic and Catholic Church, and are they willing to translate that belief into practice?

In time of war the special ecumenical task of the Church brings with it the following duties: (1) The task of prayer and the true preaching of the Word of God; (2) the task of keeping up brotherly relations with Churches in all other countries; (3) the task of preparing for a just peace.

### 1. The Task of Prayer and Preaching

The Oxford Report says: "The Church, confessing its faith in redemption through Jesus Christ, sees in every man a 'brother for whom Christ died.' In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be 'praying against' one another. The Church should witness in word, in sacramental life and in action to the reality of the Kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, 'Love your enemies.'"

This means that in time of war, as well as in time of peace, the prayer of the Church should be governed by the Lord's own prayer, "Thy will be done," and should never degenerate into a purely national petition for national success, and even less into a means of propaganda. When the Church prays in a purely Christian way, it will also preach the Word of God as His Word, and not make the sermon into a means of inciting hatred against those of other nations. Whatever the grounds on which it is waged, war remains (in the words of the Oxford Report) "a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified." The Church should, therefore, never present the war as a holy crusade, but rather call men to repentance, ask God to forgive the common sin in which all are involved, and preach the righteousness of His Kingdom.

### 2. Keeping up Brotherly Relations Between the Churches

There can be no doubt about the fact that in a future war the keeping of brotherly relations between the Churches of warring nations will be an immensely difficult task. The pressure of censorship, of official propaganda, and of the whole system of psychological mobilization

will be so terrific that it will be extraordinarily difficult for the Churches to keep in touch with each other across the frontiers. On the other hand, the fact that close personal relations have been established during the last twenty years ought to have its bearing on the situation.

It is impossible to make specific plans at this moment concerning the methods by which ecumenical contacts might be maintained, because so much will depend on the question which countries are involved in the war and which countries are neutral. It should, however, be agreed in time that certain Church leaders in neutral countries would be asked to accept definite responsibility for keeping in touch with the Churches on either side, and should by correspondence and, if at all possible, by personal contact, keep the lines of communication open between the various Churches. In this connection it might be well for Church leaders to come to a clear understanding with their governments, even before war actually breaks out, as to the position of the Churches in time of war, and more specifically as to their right as parts of the Church Universal to maintain relations with Churches in all other countries.

Another specific ecumenical task in case of war will be the one of ministering to the spiritual and intellectual needs of prisoners of war and refugees, who are cut off from the ministrations of their own Churches.

### 3. The Preparation of a Just Peace

It is one of the most insistent lessons of history that in the last analysis every war finds its explanation in injustices resulting from preceding wars. In time of war Christians should, therefore, constantly be mindful of the very great danger that a war in which their country is engaged may sow the seeds for even more bloody wars in the future. It is, therefore, a definite duty of the Church to seek to counteract the spirit of vengeance and lust of power, and to seek to foster the desire for true justice.

Constant effort must be made to check the development of mass-hatred in the warring nations. As the strain increases, there is a tendency for citizens of one nation to feel an almost personal hatred towards all citizens of an enemy nation. This is itself a main cause of the injustice of the peace treaties in which wars culminate. The Church must constantly keep before its members the command of the Lord, "Love your enemies," even when it seems that righteousness itself demands that we take whatever steps are necessary to check the action of those enemies.

Justice is, however, in concrete circumstances a matter of relationships. To discover what in a given international situation is just or unjust is therefore never a matter for unilateral decision, but must be discovered in discussion between those of different nations. At this point ecumenical relationships can prove their relevance to the world situation. Constant efforts should be made in time of war, as well as immediately after the war, to ascertain from brother-Christians in the opposing camp what terms of peace may create a lasting peace and not lead to a further poisoning of international relationships. Special advisory bodies or study groups of Christian laymen may well be formed for this purpose. The technical task implied in this work cannot be undertaken by the Churches, but they can inspire their members to perform it as they insist on the need for true justice.

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There can be no doubt about the fact that in a future war the keeping of brotherly relations between the Churches of warring nations will be an immensely difficult task. The pressure of censorship, of official propaganda, and of the whole system of psychological mobilization



will be so terrific that it will be extraordinarily difficult for the Churches to keep in touch with each other across the frontiers. On the other hand, the fact that close personal relations have been established during the last twenty years ought to have its bearing on the situation.

It is impossible to make specific plans at this moment concerning the methods by which ecumenical contacts might be maintained, because so much will depend on the question which countries are involved in the war and which countries are neutral. It should, however, be agreed in time that certain Church leaders in neutral countries would be asked to accept definite responsibility for keeping in touch with the Churches on either side, and should by correspondence and, if at all possible, by personal contact, keep the lines of communication open between the various Churches. In this connection it might be well for Church leaders to come to a clear understanding with their governments, even before war actually breaks out, as to the position of the Churches in time of war, and more specifically as to their right as parts of the Church Universal to maintain relations with Churches in all other countries.

Another specific ecumenical task in case of war will be the one of ministering to the spiritual and intellectual needs of prisoners of war and refugees, who are cut off from the ministrations of their own Churches.

### 3. The Preparation of a Just Peace

It is one of the most insistent lessons of history that in the last analysis every war finds its explanation in injustices resulting from preceding wars. In time of war Christians should, therefore, constantly be mindful of the very great danger that a war in which their country is engaged may sow the seeds for even more bloody wars in the future. It is, therefore, a definite duty of the Church to seek to counteract the spirit of vengeance and lust of power, and to seek to foster the desire for true justice.

Constant effort must be made to check the development of mass-hatred in the warring nations. As the strain increases, there is a tendency for citizens of one nation to feel an almost personal hatred towards all citizens of an enemy nation. This is itself a main cause of the injustice of the peace treaties in which wars culminate. The Church must constantly keep before its members the command of the Lord, "Love your enemies," even when it seems that righteousness itself demands that we take whatever steps are necessary to check the action of those enemies.

Justice is, however, in concrete circumstances a matter of relationships. To discover what in a given international situation is just or unjust is therefore never a matter for unilateral decision, but must be discovered in discussion between those of different nations. At this point ecumenical relationships can prove their relevance to the world situation. Constant efforts should be made in time of war, as well as immediately after the war, to ascertain from brother-Christians in the opposing camp what terms of peace may create a lasting peace and not lead to a further poisoning of international relationships. Special advisory bodies or study groups of Christian laymen may well be formed for this purpose. The technical task implied in this work cannot be undertaken by the Churches, but they can inspire their members to perform it as they insist on the need for true justice.

### HOW RELIEF WORK IS CARRIED ON

Family requests for aid were received through personal delivery or by mail (which some refugees imagined to be more effective, and which certainly was more convenient), usually in the form of scraps of paper scrawled with one or more names, an address, the number of mouths in the family, and occasionally with other information or petition. Committee workers pasted these scraps upon a serially numbered application-information blank with spaces for the names, ages, indications of sex, physical conditions, education, former occupation, present occupation, and current income of each member of the family; plus details of the place and type of work of the head. The blank also had spaces for the judgment of the investigator and of a possible second investigator, and for recommended grant in indicated units of rice, beans, garments, pieces of bedding, cash, cod liver oil, and milk powder (of which usually only one or two would be employed); or suggested transfer to the hospital, work relief, or small loan. Finally for the decision of the responsible head, approving or modifying the investigator's proposals.

The blanks were sorted by streets, and checked against an accumulating file for possible duplications. Streets proved better index guides than the common Chinese surnames; and an address was less likely to be met with twice in a confusing manner than the frequent duplicates among Chinese personal names. At this stage each new blank was checked against an accumulating file of previous blanks, to avoid duplications; and at all later stages of the whole process workers were continually watching for duplications, sometimes presented in the name of a second member of the same family, who perhaps had a different surname. One to three days' stint was given out to each investigator, say 30 to 50 blanks per day of applicants living in the same locality.

The work of the investigator was of primary importance to the whole enterprise. He first checked the address and names and number of family members, calling for police registration slips, and using the answers of children and neighbors when desirable. He could also call upon the officers of the local tithing system if there was a question of changed location or recent alteration in the resident membership of the family; and if his total efforts still left him in doubt about some part of the inquiry, he could request a second investigation later. An able investigator soon learned to detect misrepresentation, for which the ordinary penalty was immediate dropping of the whole matter. Many obvious drug addicts were also dropped forthwith. The actual economic condition of the family he examined by methods that a Westerner would consider inquisitorial, sometimes opening the boxes in which their clothing and other small possessions might be concealed.

The investigator's blanks with recommendations were returned to the desk of the superintendent of distribution, who indicated any point of doubt, and endorsed or modified or suspended the recommendations. The blanks were then passed to the men in charge of the distribution of different types of relief, most of them going to the food department, of course; some to the clothing and bedding department, and others to the group of less frequently used types of relief. These men checked again the blank and particularly the recommendation, raising any question that they wished. All blanks then passed under the inspection of the Director who affixed his seal.

Next came notification by messenger to each family approved for a particular grant of relief, naming a day and hour for distribution. When a member of the family appeared, he exchanged his notification slip for

a distribution ticket. He (often she) could actually get the allotted relief only after telling the name of the family head, the address, and the number of mouths, in exact tally with the report in the Committee's hands.

Grain was measured out in the presence of the recipient. This was ordinarily the end of the Committee's effort for that case, apart from the filing of the investigator's blank with the distribution tickets used for that family. It should be added that certain names were recommended or referred to the Committee's office by individuals known to it; with few exceptions, they were investigated and handled much as others. At times the Committee was able to secure the help of some Christian workers for undertaking or checking investigations in particular localities. Finally, the administration from time to time sent out men to go over samples of the work of each investigator, to be sure that his reports were properly accurate and dependable.

A large part of the Chinese who could naturally be called upon to undertake tasks of public welfare, great or humble, have long since left the city. Generally speaking, the available human material is not such as to arouse enthusiasm. Yet from the very beginning the Committee was remarkably fortunate to secure the active aid, often voluntary, of a number of men who usefully carried heavy burdens over a long period of time. Scores of others did their lesser duties well, and many more gave no reason for serious complaint. The record is not perfect for efficiency nor for honesty. Yet a very small percentage of the Committee's resources went to others than the very poor for whom they were intended. Given the whole situation, there is reason to be grateful for the work of the staff, and for the fact that no critical trouble occurred within the organization. (Report of the Nanking International Relief Committee).

### SHANGHAI VAGRANTS' CAMP

In the late autumn of 1938 the vagrant problem in Shanghai became very acute and the Shanghai Ladies' Clubs gathered at the residence of the Polish Consul where informal discussions were carried on. Brigadier Morris was invited to address this distinguished gathering. As an outcome of the gathering the French Municipal authorities were approached and besides giving full consent to the scheme they also voted \$45,000 for expenses for the first year. The International Relief Committee heartily endorsed the scheme and permission was given to set aside several large huts in the relief Camp under the Army's management in the French Concession. The vagrants were to be rounded up by the French police officials and placed under the Army's care.

Arrangements completed, the vagrants commenced their residence at the camp. Two thirds of them were there against their will. They had been forcibly gathered from the streets by the police and were not permitted to leave the camp until they could secure a guarantor.

Never was there a more hopeless looking mass of humanity. Weary and full of sores, ragged and dejected, dirty and unkempt. Amongst them were cripples, limbless, blind, deaf mutes, old and young, educated and ignorant, men and women. Out of the 2,600 beggars received into the camp 635 were drug addicts.

On arrival at the camp to their surprise they were kindly greeted by Salvation Army Officers and Catholic Sisters. A plentiful supply of steaming hot rice was ready for them, boiling water, warm beds



(many of them had not slept in a bed for months) and a new suit of padded clothes for each.

They were segregated, men from the women. Medical work was commenced amongst them by Doctor Wu, two Catholic Sisters and four nurses. Under the skilled treatment of the Doctor and his staff wonders were wrought. In six months only 23 of the drug addicts remained and these were well on the way to recovery.

As one problem was faced and overcome others presented themselves. The medical side was tackled, the drug addicts treated, children sent to school, the dirty cleansed and clothed and the hungry satisfied. And couldn't they eat! Two pounds of rice per head per day did not satisfy their hunger. Rations had to be increased!

There are not many young girls amongst the vagrants. The women are mostly those past marketable age and a remarkable discovery is that the beggar problem in Shanghai is very largely a man's problem.

The men represent many grades of society. Quite a number of them are good scholars speaking English and French fluently. Some are men who were formerly in affluent circumstances, holding good positions in leading firms.

The great problem remaining to be solved after the first three months of the experiment was idleness. Regular physical drill was instituted with excellent results. Industries were commenced, carpentry, bamboo work and weaving. Other useful industries will follow as time goes on. Readers may purchase baskets, beds, easy chairs and a variety of useful household utensils. A big order was received from a large hospital and executed to the entire satisfaction of the hospital authorities. Another well known organisation put in a substantial order and was highly satisfied with the work done.

Along with the caring for and the training and educating of these unfortunates the process of repatriation has been going on. Investigation was made into every application for release. Over 2,000 of the inmates have been liberated and sent back to their families. There are five hundred now on the waiting list already classified and soon as the ports are opened and travelling facilities available they will be sent out of Shanghai back to their homes in the various provinces. Each inmate on leaving goes as a friend with happy memories, well-covered body, free from loathsome sores, clean clothes and, if far from home, a few dollars in his possession, but more important still with hope for the future and a trade in his hands ready to take his place as a useful citizen.

When the scheme was first started beggars scuttled out of the French Concession not knowing what was in store for them, but they were soon back asking to be admitted to the camp. This is surely the only concentration camp where people have begged to enter as inmates. (The Crusader, October 1939).

#### **EXTRACTS FROM THE REPORT OF THE YOUTH AND RELIGION MOVEMENT, MISSION TO SOUTHWEST AND WEST CHINA, SPRING 1939**

##### **Introduction**

In the light of the present conditions in China, one would not deem it feasible to conduct an organized Youth and Religion Movement Campaign in the far interior. In the first place, the on-going undeclared war, which has been waged on a scale unknown in the history of the Orient, has become the dominating factor in the life and thought of

the Chinese people, especially the educated classes. Secondly, since the Central Government has made the interior centers such as Kunming, Kweiyang, Chungking and Chengtu, bases of operation and administration, the consequent extension of the war areas in Central and South China and the removal of industries and schools and the overwhelming increase of population, have shaken the foundations of the life of these cities. The mixing of the old and the new, native and outsider, has created a state of confusion. This is true not only of the community life but also of the life of the Christian churches. Thirdly, although the front lines are still quite far away from these cities, air-raids are anticipated at any moment. One air-raid on Kunming last September caused the evacuation of all middle schools and a large number of families to the neighbouring districts. One air-raid on Kweiyang last February devastated one fourth of the city and took a toll of more than 1,000 lives. Finally, the difficulties in travelling by motor car and even by airplane present a real problem for any scheduled work.

#### The Y. & R. M. Committee

However, the concentration of youth, students and non-students, in these centers presents a real challenge to all Christian forces in China. Spiritual help as well as material assistance is urgently needed. Two representatives each from the National Christian Council of China, the China Christian Educational Association and the National Committees of the Y.M.C.A. and Y.W.C.A. met last winter and decided to launch a Youth and Religion Movement Mission for West and Southwest China. An Executive Committee was organized with Dr. Chester S. Miao, Executive Secretary of the C.C.E.A., as Chairman and the writer as Executive Secretary.

#### The Objectives of the Mission

The Mission, composed of four outstanding Christian leaders and one executive secretary, worked on the general principle that instead of short-term evangelistic campaigns the Mission would stay for a comparatively longer period of time in each city in order to attain the following objectives:

1. To conduct evangelistic activities in the interior cities among youth, students and non-students refugees, Christians and non-Christians, in the light of our present day situation and needs.

2. To strengthen the local Christian forces, such as the Churches, Y.M.C.A. and Y.W.C.A. by helping in their regular program, opening new fields of service and enlisting new lay leadership.

3. To help introduce Christians from outside to the local Churches. The Youth and Religion Committee planned that Kunming, Kweiyang, Chungking and Chengtu should be visited.

#### Leadership

In a time of tragic need, the services of outstanding Christian leaders are in such great demand that they cannot possibly fulfill all requests. It became a tremendous task to enlist the leadership required. It was equally difficult to bring together these leaders, who were thousands of miles apart. We finally succeeded in getting leaders from Shanghai, Hongkong and Chengtu, Szechuan. The following personnel participated in this Mission:

Bishop C. T. Song—Bishop Song graduated from West China Union University and did his post-graduate work in Oxford and Cambridge, England. He has been professor in English literature in both West China Union University and Szechuan University and became Bishop of

West Szechuan in 1925. He is not only an outstanding church administrator, but also one of the best known evangelists to youth. He has, in his church at Chengtu, one of the largest youth congregations in China.

Prof. Stanton Lautenschlager—German descendant, fourth generation Canadian, educated in the U.S.A. and serving as a Missionary in China under the American Presbyterian Board. He was formerly professor and acting dean of Cheeloo University and is at present head of the Department of Social Sciences of the Ling-nan University, teaching history and international relations. He has proved to be not only a good teacher but also a successful Christian evangelist.

Mr. T. H. Sun—Mr. Sun is a graduate of Cheeloo University and received his M.A. in Cornell University. He has been secretary of the Mass Education Association and an officer of the Kiangsi Rural Reconstruction Bureau and is now a secretary of N.C.C. (National Christian Council). He is the founder and editor of the "Christian Farmer" which has a circulation of over forty thousand among Chinese farmers. He is well known as a lecturer in China and abroad.

Miss Shao Siu-lin—Experienced religious worker among students. She graduated from Ginling College. After many years of experience as principal, dean and religious director in several schools and secretary of the Y.W.C.A., she went first to Scarrett College and then to Chicago University for further studies and traveled in Europe. She has represented China at many International Christian Conferences. She is now religious director of the Southern Methodist Associated Middle School of East China and teacher of religion in the McTyeire School in Shanghai.

#### **The Kunming Campaign—Mar. 22—Apr. 6**

Kunming is now a strategic national and international center of Southwest China in the light of the development of communications, industries, schools and cultural institutions. The French Indo-China-Yunnan Railway, and the Yunnan-Kweichow Highway, which are among the busiest roads in the Far East to-day, and the Burma-Yunnan Highway, the Burma-Yunnan Railway and the Yunnan-Szechuan Railway, which are now under construction, all meet at Kunming and then radiate to all the Southwest and West China provinces. The establishment of large factories and institutions of higher learning is even more striking to the visitor. The Southwest Associated University of the National Peking University and Tsinghua University, formerly of Peip'ing, and Nan-kai University, formerly of Tientsin, has nearly two thousand students, most of whom are from North China and the coastal provinces. The National Yunnan University has nearly a thousand students. The Engineering School of Tung-chi University, formerly of Shanghai, has also a student body of six hundred. The National Chung Cheng Medical College, formerly of Nanchang, has an enrolment of one hundred seventy. The National Art College has over two hundred and the College of Physical Education and the Provincial College of Agriculture each have more than one hundred students. These are all located either within or near to the city. Chungshan University, formerly of Canton, and Hwa-chung College, formerly of Wuchang, and part of the Tung-chi University are all located in the nearby secondary cities.

Besides students there are thousands of educated youth working in the Government offices, new factories, new business firms, railway and highway headquarters, post and telegraph offices, etc. The hotels and restaurants are simply crowded with people between the ages of twenty

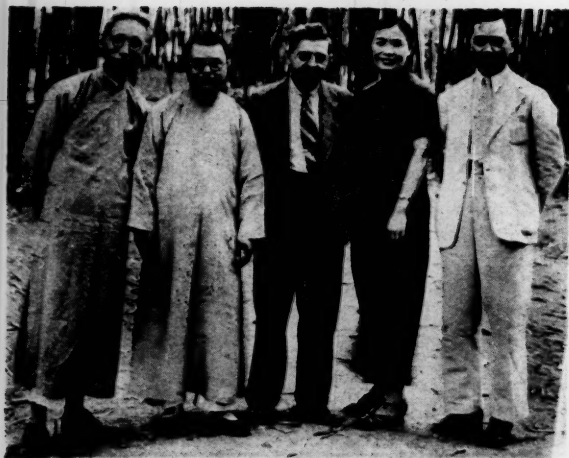




Chengchow, Honan, End of March. Nearly starved woman and family arriving at Southern Baptist refugee camp for shelter. Miss Hoover of the I. R. C.



Chengchow, Honan, End of March. Following severe raid—wounded being cared for by American Baptist Hospital nurse. Man wounded by bomb falling on hospital compound.



**YOUTH AND RELIGION MISSION IN  
CHENG TU**

Reading left to right: Dr. C. S. Miao,  
Chairman Executive Committee, Bishop C. T.  
Song, Dr. Lautenschlager, Miss Shao Siu-lin,  
Mr. C. C. Liang.



*Les Miserables in China*

Photo by S. B. Tata. Used by Permission.

and forty. Most of them, like the students, are from North and Central China and the coastal provinces. Aside from their material needs, they need friendship, fellowship and spiritual guidance. In fact, the need is so great that the local Christian forces are quite inadequately prepared to meet it.

### The Kunming Y. & R. M. Program

#### I. The Series of Evangelistic Meetings

1. Bishop C. T. Song conducted a series of four evangelistic meetings in the Zion's Church for professional youth. He spoke on "Religion and Life" with four sub-topics:

- (1) Life's Objectives and Preparations;
- (2) The Discipline and Temptations of Life;
- (3) Life's Work and Power; and
- (4) The Death of Life and the Measuring of Life.

Since all the middle schools in the city have moved to the neighbouring towns and secondary cities and the University Center is outside of the city, the audience was composed largely of educated professional youth within the city. The average attendance on the four nights was about 250, which was just the kind of group we had expected.

As a result of his four lectures 73 men and women, Christians and non-Christians, signed cards signifying their desire to study the Bible and the Christian truth further. Bishop Song then spent two afternoons after the regular series speaking on "How to Study the Bible," using printed outlines prepared in advance. There are more than forty in the study groups including seven students of the Southwest Associated University.

2. Dr. Lautenschlager's series in the Southwest Associated University—As an introduction to his series of talks, Dr. Lautenschlager spoke to the whole student body of the Associated University at a Monday Memorial Service with an attendance of about 1,000 on "The European Crisis and the Future of the Sino-Japanese War." On three successive evenings, he spoke on (1) "The Meaning of Life"; (2) "The Meaning of Faith"; and (3) "The Meaning of Mission." Attendance at these meetings, held in one of the classrooms, was on a purely voluntary basis. On the first two evenings, there were more than 150 students present each evening. The last evening was windy, rainy, chilly and dark and it was thought that nobody would come to the meeting, because students desiring to attend would have to walk a considerable distance. To everyone's surprise, about 100 students showed up, which was a sure indication of their interest in religious subjects. Then 30 of the students stayed after the meeting and signed cards indicating their desire to organize a fellowship for religious study and Christian service.

3. Series of meetings in the Chung Cheng Medical College by Dr. Lautenschlager—After a long and difficult trip from Nanchang to Kunming the Chung Cheng Medical College moved from the newly built, modern buildings in the erstwhile Military Capital of China, Nanchang, to the thatched sheds with dirty floors in a country place about twenty li (seven miles) away from the city of Kunming. This removal brought the College closer to nature, to the people and to the rural community where medical service is most needed. They lost their fine buildings but not the up-to-date scientific instruments and library for medical studies.

It was the first Dr. Sun Yat-sen Memorial Service held since they moved to that new place. Dr. Lautenschlager was the speaker. After



the meeting students interested in religious subjects were requested to stay for another meeting. About sixty, half of the total number of the students, stayed and discussed religious questions for nearly two hours. Then they asked for another meeting, which turned out to be as successful as the first one. As a result of these two meetings, 40 students, Christian and non-Christian, decided to organize a fellowship group for religious study and service. According to the latest report the membership of the fellowship has increased from forty to forty-five, and they are having regular Sunday services and study classes.

4. Series of Meetings at Tien-nan Middle School by Dr. Lautenschlager—Tien-nan is the only Christian Middle School in Kunming, opened in the fall of 1938 with about 130 students. Bishop Song, Mr. Sun and Miss Shao had separate meetings with students and with teachers. Dr. Lautenschlager gave a series of three evangelistic talks. In the last meeting 27 Christians wanted to reconsecrate themselves, 50 wanted to study Christianity, and 7 decided to become Christians.

II. Leadership Training Classes—Lay leadership training has been one of the main emphases of the Christian church movement during the last few years. On the Y. & R. M. Mission Miss Shao Siu-lin assumed the chief responsibility for conducting leadership training classes. She had series of meetings at the Friend's Society, the Church Missionary Society, the English Methodist Church, the Blind School, and the Y.W.C.A. group. The main emphases of the classes were on Sunday School work, religious education, youth worship, etc. These classes were more or less new for the churches in Kunming. Out of her discussions with the local leaders, some concrete projects were mapped out and the most up-to-date materials recommended. The small library of reference books of the Mission has been exceedingly useful for these classes.

III. Lectures and Seminars—Mr. Sun and Miss Shao gave most of their time to individual lectures in schools. The students of the Y.M.C.A. evening school and the Tien-nan School had opportunity to meet with every one of the Mission members. Mr. Sun had to travel thirty kilometers by ricksha in order to meet with the Provincial Agricultural School students. A part of the students of the Hwa Chung College enroute to Hsi-Chow arrived at Kunming in time to attend Bishop Song's series of meetings and to invite Dr. Lautenschlager to speak to them. The Rotary Club and the Y's Men's Club also invited our leaders to speak.

Seminars for teachers, church leaders and youth workers were conducted on various occasions.

IV. Church Service—On Sundays, the Mission members were all invited to preach at the Chinese and English services in different churches. These provided good opportunities for them to meet the church members.

V. Fellowship Meeting of local Church Leaders—This fellowship is worthy of special mention, because it had great significance in that Christian community. The Christian forces of Kunming are not particularly strong, but are widely divided into denominations and types of thought and belief. This meeting was suggested by the Bishop and called by the Y. & R. M. Committee but no one had any assurance as to how many would come. To the surprise of everybody, sixty-one leaders came, about half missionaries and half Chinese. Bishop Song spoke on the "Significance of Youth Work in the Church," Mr. Sun made a brief report on the work of the National Christian Council, and Miss Shao told the group of her experience in doing religious work among students. Bishop R. O. Hall of Hongkong, who was also visiting Kun-

ming at the time, was invited as one of the guests. This kind of fellowship showed that Church Unity is possible, if only we can come together, forget our differences, and emphasize our common interest, common purpose and common faith in God's Kingdom.

**VI. Follow-up Projects**—The follow-up program which is just as important as the Mission's visit, was discussed in nearly every local Y. & R. M. Committee meeting. The local Committee chose responsible leaders, who are all on the follow-up Committee. Their responsibilities are divided between the city and the schools.

During the team's visit in Kunming, altogether 59 meetings were held, large and small, for students and non-students, with a total estimated attendance of 10,093 and with 136 men and women making decisions either to become Christians or to study the Christian truth or to become better Christians. According to the latest information from Dr. Wm. L. Clark of the Church of Christ in China, who is temporarily giving his time to youth work in Kunming, a Christian Fellowship with 45 foundation members was organized in the Chung Cheng Medical College after the Mission's visit. Now, they are having regular Sunday services and Bible classes and study groups. There is another fellowship organized in the Associated University with 14 members. There are from 30 to 35 professional youth enrolled in the Bible classes and study groups in the city. At least 89 students are in the follow-up fellowship groups.

**VII. General Comments on Kunming**—Kunming is one of the greatest student centers in China today with unlimited opportunities for Christian work. There are eight universities and colleges within and near to the city, with more than five thousand students from practically every part of the country. On the other hand, those who are actually doing some religious work among youth are only a few visiting missionaries. Dr. Harvey F. T. Hwang of the China Bible House and Mr. Philip Lin, who is helping in the student relief work, are giving as much of their spare time as they can to student work. Nevertheless, there is a great need for increased Chinese leadership for religious work among youth in Kunming.

#### **The Kweiyang Campaign—April 11-20**

Kweichow, which used to be one of the most backward and poorest provinces, has become one of the most promising districts in China.

Agriculture, mining, industry, trade and education are all developing scientifically and systematically and making progress by leaps and bounds under expert leadership. Take education for example. Four years ago, the provincial budget was only Ch\$300,000 a year for the schools, and there was not a single college in the whole province. Now, in time of war when money is needed everywhere, they are spending Ch\$1,400,000 a year for education and they have two universities, namely, the Great China University, formerly of Shanghai, and University of Communications, formerly of Tang Shan, and two colleges, the National Kweiyang Medical College and the Hsiangya Medical College, formerly of Changsha, besides the military and political schools and schools for public health workers and nurses under the Central Government.

Kweiyang is the capital of the province situated in the heart of the mountains. It is quite a unique city in many ways. With wide streets, high buildings, prosperous business conditions, Kweiyang is a modern city in a backward province. In fact, one fourth of the city has been wiped out by Japanese bombs. Walking block after block, one finds

the meeting students interested in religious subjects were requested to stay for another meeting. About sixty, half of the total number of the students, stayed and discussed religious questions for nearly two hours. Then they asked for another meeting, which turned out to be as successful as the first one. As a result of these two meetings, 40 students, Christian and non-Christian, decided to organize a fellowship group for religious study and service. According to the latest report the membership of the fellowship has increased from forty to forty-five, and they are having regular Sunday services and study classes.

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#### **The Kweiyang Campaign—April 11-20**

Kweichow, which used to be one of the most backward and poorest provinces, has become one of the most promising districts in China.

Agriculture, mining, industry, trade and education are all developing scientifically and systematically and making progress by leaps and bounds under expert leadership. Take education for example. Four years ago, the provincial budget was only Ch\$300,000 a year for the schools, and there was not a single college in the whole province. Now, in time of war when money is needed everywhere, they are spending Ch\$1,400,000 a year for education and they have two universities, namely, the Great China University, formerly of Shanghai, and University of Communications, formerly of Tang Shan, and two colleges, the National Kweiyang Medical College and the Hsiangya Medical College, formerly of Changsha, besides the military and political schools and schools for public health workers and nurses under the Central Government.

Kweiyang is the capital of the province situated in the heart of the mountains. It is quite a unique city in many ways. With wide streets, high buildings, prosperous business conditions, Kweiyang is a modern city in a backward province. In fact, one fourth of the city has been wiped out by Japanese bombs. Walking block after block, one finds

nothing but ruins, debris, ashes, evidences of destruction of property and of more than one thousand lives of civilians.

Due to urgent calls, Bishop Song and Mr. Sun had to fly back to Chengtu. Therefore, for Kweiyang and later for Chungking, we had only Dr. Lautenschlager, Miss Shao and the writer on the Mission team.

#### **The Kweiyang Y. & R. M. Program**

**I. Round Table Conference with Local Christian Leaders**—Reports on the local church, educational, social and political conditions by the local leaders served as an excellent background for the Mission leaders to understand the local situation.

**II. Series of Public Evangelistic Meetings**—Kweiyang is, comparatively speaking, not a large city, and there are not many things going on in the city proper. Therefore, it is easier to have effective publicity work there and to call people together for meetings. The meeting place was the auditorium of the People's Educational Center, the largest hall in the city. Dr. Lautenschlager spoke on (1) The Crisis in Europe; (2) The Future of the Sino-Japanese War; (3) The World's Hopes and Needs of Today and (4) Christ and His Cross.

The subjects of the first two nights were naturally attractive to all educated people. The hall was packed with one thousand people, with another five hundred more standing outside of the windows which had been completely blown out by bombs. We had thought that there would not be very many people coming to the third and fourth meetings, especially the last one, which dealt with clearly a religious subject. Contrary to expectations, there were just as many people present as at the first two meetings, even though the evenings were dark and rainy and the streets muddy. Many students had to walk several miles from outside of the city to these meetings.

After each meeting those who would like to ask questions were requested to stay for an after-meeting. Each evening, more than 800 stayed for another hour or so. In the last meeting, many people were greatly moved by the message on the life and death of Jesus Christ. More than 150 men and women, mostly college students and young military officers, made decisions either to study the Bible or to become Christians or to become better Christians.

**III. Individual Lectures**—On the two Mondays during the Mission's visit in Kweiyang, Dr. Lautenschlager and Miss Shao were both invited by the Great China University, National Kweiyang Medical College and the Hsiang Ya Medical College to speak to their whole student bodies and faculty members at their Memorial Service. The appreciation shown assured the team that they liked the inspirational talks on service, love and sacrifice, although the lecturers did not speak directly on religious subjects.

The Great China University called a special meeting for its two hundred women students and invited Miss Shao to speak to them. She spoke on "My Religious Faith" which aroused deep interest.

**IV. Discussion Groups**—Miss Shao had a series of four discussion meetings with Christian women leader on "Religion and the Home." She also had a session with the Sunday School teachers. The whole team had a half day devotions and discussions with the Christian student leaders of Hsiang Ya University, Great China University and Kweiyang Medical College.

**V. Sunday Services**—The China Inland Mission, the Church Missionary Society and the Seventh Day Adventist Churches invited all the Mission members to preach for their Chinese and English services.

VI. **A Whole Day Retreat**—The retreat took place in the wood land hills a few miles south of the city. There were present more than thirty men and women, including students, teachers, doctors, nurses and church leaders and Y.M.C.A. and Y.W.C.A. secretaries, Dr. Lautenschlager gave a lecture on "Faith and Mission." In the afternoon, there was a period of sharing of religious experiences, led by Rev. C. T. Tsai. In the quiet and beauty of nature, God and Jesus our Lord seemed to be very near to us.

VII. **The Follow-up Program**—After the series of public meetings, the enquirers, or those who had signed cards, were requested to meet in the Y.M.C.A. with the local Christian leaders. More than eighty people, men and women, including a few Government school teachers, were present. Dr. Lautenschlager spoke to them again on "How to Become a Christian." Then, they decided to meet again the following evening not to listen to any of the team members, but to become better acquainted with the leaders of the different churches. Thus, everyone of the eighty enquirers became affiliated with some one church.

VIII. **General Comments**—During the ten days' visit at Kweiyang, we had altogether 27 meetings of all sorts with a total attendance of 9,057. The program was very well arranged. There was plenty of time for the Mission members to have personal interviews and personal calls.

Finally, the Catholic Mission has had a history of 90 years in Kweiyang but the community in general knows little about Catholicism. The Protestant Mission has a history of more than 60 years, yet it is reported that there are really not more than twenty native Christian families in the whole city. It is important for the new churches to look after the Christians who have been compelled by war to move there from the outside. It is even more important to expand and develop the Christian Mission among the local people who will become the real foundation of these interior churches in the future.

#### **The Chungking Campaign—April 25-May 8**

Chungking, the war-time capital of China, is located in the lower part of Szechuan. Military and political orders and diplomatic statements in international affairs in this emergency time emanate from this city. Besides it is also an industrial, financial, commercial, cultural and educational center. The Yangtze and the Kialing Rivers flowing on both sides of the city, and the surrounding mountains make Chungking a gorgeous and impressive sight.

Chungking was bombed on May 3, 4, 12 and 25, during and immediately following the Y. & R. M. Campaign. Modern warfare can change a beautiful prosperous city into debris, ashes, ruins and the living human beings into pieces of flesh, drops of blood and charcoal. The Chungking bombings have taken a toll of from 5,000 to 10,000 lives.

#### **The Y. & R. M. Program**

I. **Round Table Conference with Local Leaders**—Mr. Wang Tse-Han, General Secretary of the Y.M.C.A., reported on the social and economic conditions in Chungking. Among the many things mentioned by him was the fact that the coming of the Central Government and the well-to-do refugees has increased the income of the local labouring and professional classes, but money has spoiled them morally. Mr. Cheng Tze-Hsiu reported on the local church problems. Miss Tsui Ya-Han, student secretary of the Y.W.C.A., reported on the student situation and the students' problems. Before the war there were only *twenty-seven* middle schools and *two* colleges in the city, of which seven belonged



to the Missions. Since the outbreak of the war, the middle schools have increased to *thirty-four* and the universities and colleges to *six*. As to religious work, the authorities of the colleges and universities are very sympathetic and cooperative; and the students are open-minded. What they need is mature leadership and outside assistance.

There were about forty Christian leaders present in that Conference,

## II. Series of Meetings

1. The City Series—The meetings were held in the Institutional Church with Dr. Lautenschlager as the main speaker. He spoke on (1) "Christianity and the Crisis of our Present World;" (2) "Faith and Life in Time of Emergency" and (3) "The Meaning of the Cross." On the first evening there were more than 800 people present. On the second and third evenings, more than 1,000. At the second meeting, more than 400 Christians stood up to rededicate their lives and 25 non-Christians wished to study the Christian truth and to become Christians.

2. There was another series of three meetings conducted by Dr. Lautenschlager for Nankai Middle School students, with a voluntary attendance of about 120 at each meeting.

3. A series of three meetings conducted also by Dr. Lautenschlager for Central University and Chungking University students. The attendance was largely made up of Christians, averaging 150 each evening.

III. Lectures—There were two public lectures in the Y.M.C.A., one for professional youth and the other for organized skilled labourers on May 1st, Labour Day. More than one lecture was given in every Christian Middle School which was located not too far away from the city. The Memorial Services in different universities and colleges afforded excellent opportunities for the Mission members to meet with the whole student bodies. Miss Shao had special opportunities to speak to girls' or women's groups, and Dr. Lautenschlager to service or luncheon clubs.

IV. Sunday Services—More calls were received from the churches to preach to their congregations than could possibly be accepted.

V. Discussions and Seminars—Several series of discussion meetings were held with church leaders, men and women, and students. Following the lectures for students, there was a period for questions and discussion.

VI. The Follow-up Work Projects—Altogether 49 meetings were held with a total attendance estimated at 11,181. A total of 525 Christians rededicated their lives and 164 decided to study Christianity.

In schools, the religious and student work secretaries of the Y.M.C.A. and Y.W.C.A. are taking the responsibility with the help of teachers and voluntary leaders. A certain amount of money has been set aside by the Chungking Y. & R. M. Committee for travelling expenses of the leaders from outside and for some program activities, because practically all the schools are located some distance from the city.

The follow-up program in the city has been seriously interrupted by bombing. People have scattered. The tenor of life in the city has been disturbed. The Government is trying to limit the population by issuing living permits only to those who have duties in the city, which means a total of about 150,000. However, the follow-up work has by no means been given up. The leaders have divided up the inquirers' names according to different sections of the city, and are calling upon them. This is the time when they need friendship, fellowship and assistance of one kind or another more than ever.

**VII. General Comments**—The Christian Fellowship in the branch school of the Central University, which has 600 freshmen, was organized spontaneously. It came about in this way. One Christian student singing a hymn in his room was heard by other Christians. Thereupon they got together and organized a Fellowship. This fellowship has ninety members, of whom only fifty are Christians. This shows that even non-Christians are interested in a Christian group. The Kingdom of God is like a mustard seed which is the smallest of seeds but which grows into a big tree.

#### **The Chengtu Campaign—May 11-25**

After two days' strenuous travel in an open truck exposed to the heat of the sun on the first day and to rain on the second, the Y. & R. Team arrived at Chengtu on scheduled time. Chungking has become famous, because it is an inland river port which has recently become the war-time capital of China; but Chengtu has been famous for thousands of years, because it was the capital of the West Han Dynasty, one of the famous Three Kingdoms in Chinese history. Chengtu resembles Peiping in that it is a typical ancient Chinese city. The buildings are not high. The streets, with a few exceptions, are not wide. Different craft shops are to be found in certain sections of the city, which take one back to the Medieval Ages, with its guild system. Chengtu, a quiet and clean city, is the capital of Szechuan Province, being known as "Little Peking."

Originally, the Y. & R. M. Mission did not include Chengtu in its itinerary. Since the outbreak of hostilities Chengtu has, next to Shanghai, become the second largest Christian educational center in China. The University of Nanking and Ginling College, formerly of Nanking, Cheeloo University of Tsinan, and the Biology Department of Soochow University are all in the compound of West China Union University. In addition, the Medical College of Central University has also joined this group of universities. In fact, the Christian community in the city has become quite strong, with the well established Canadian Mission, Church Missionary Society, Methodist E. Mission, China Inland Mission, etc. The city is full of outstanding Christian institutions and leaders, both local and from the outside.

However, the Chengtu leaders insisted that we must pay their city a visit. Before their invitation was definitely accepted, they had already organized a local Y. & R. M. Committee with representatives from all the Christian forces in the city. The earnestness of the call made the Mission decide to accept. So the Mission had the privilege and opportunity of visiting this Christian stronghold in Szechuan.

#### **The Local Y. & R. M. Program**

**I. The Orientation Conferences**—The local leaders were so thoughtful that they gave the mission members opportunity to meet with the Program Committee, the youth workers, and the Christian student leaders separately. The Program Committee laid the whole program before the Mission in order to get their suggestions on their local program in the light of past experience. From the youth workers we learned their interpretations on the youth situation and youth problems. The student leaders told us of their own problems and what they expected from the Mission's visit. These conferences proved most helpful and valuable to the Y. & R. M. Campaign.

## II. Series of Meetings

1. A series of four lectures was given by Dr. Lautenschlager for the students of the Christian universities. He used more or less the same subject which he had used in other cities.

2. A series at Kwanghwa University, formerly of Shanghai, which is now about five miles outside of the city of Chengtu. It is a private institution, yet the teachers and students suspended their classes in the first period of the day for four days in succession in order to have the whole student body and staff attend the lectures. On the first morning, 400 students of college grade attended. On the following three mornings three hundred senior middle school students were added to the audience. In the last meeting, Dr. Lautenschlager spoke on "Christ and Christianity in History." The students listened just as attentively to this lecture as they had to the other lectures. Then the Christians were asked to stay for a short conference, in which the significance of Christian fellowship was discussed. A few days later, before the Mission left Chengtu, it was reported that a Christian fellowship had been organized in Kwanghwa University.

3. A series of public lectures in the city for professional youth. The regular attendance each evening was not more than seven hundred, but when Dr. Lautenschlager spoke on "The Future of the Sino-Japanese War," more than one thousand came to the meeting. Air bombing has been very effective in making these people war-conscious.

As a result of the city series, *thirty-five* Christians, men and women, made decisions to re-dedicate their lives for Christ and *thirty-three* non-Christians made decisions to study Christianity or to become Christians.

4. A series of lectures essentially on religious subjects was given for the more than 300 students of the middle school of the W.C.U.U. (West China Union University). There was a special period for answering questions asked by the students.

5. A series of three lectures for the Hwa Mei Girls' Middle School which has moved ten miles outside of the city and which has a student body of about 400. We had to meet with them the first class period of the day in the open air, for they do not have an assembly hall. In the last meeting, there were 43 Christian students signing cards signifying their desire to become better Christians, 49 non-Christians wanted to become Christians and 43 wanted to study the Bible.

**III. Individual Lectures**—Practically all the schools, including the different colleges of the National Szechuan University, invited the Mission members to lead their Memorial Services for the late Dr. Sun Yat-sen or to give special lectures. The faculty groups, special student groups, Y.M.C.A. and Y.W.C.A. staffs and boards, doctors and nurses, social and service clubs all invited the Mission members to address them.

**IV. Sunday Services**—On Sundays, the Mission members were busy speaking in various churches.

**V. Leadership Training Classes**—There were two sessions for Sunday School leaders.

**VI. Discussions**—As so many large meetings were going on, there were not as many small group discussions as had been expected. However, several interesting meetings with faculty members, youth workers and student groups were held.

**VII. Follow-up Work Projects**—Altogether 57 meetings were held in Chengtu with a total estimated attendance of 14,024. There were 17 Christians who made decisions to rededicate their lives for Christ, and



228 made decisions either to become Christians or to study the Christian truth. The leading youth and student workers in the city are included in the Follow-up Work Committee. The Committee have met several times and divided their responsibilities in different schools and churches and in different sections of the city.

VIII. Comment—After the Chengtu Campaign, Dr. Lautenschlager, accompanied by a few local Christian leaders made a special trip to Chintang to visit the Oberlin School in China, which was originally located in Shansi. This school has 280 students and about 40 faculty members. They suspended their classes for a whole day and had six meetings of various kinds with the visitors. As a result, 39 students decided to become better Christians, 34 to become Christians and 79 to study Christianity. This shows that these refugee schools, isolated from the large cities, do need and welcome outside help even more than do the schools in or near the large cities on the main lines of communication.

### Conclusion

It was a great joy and privilege for the writer to serve as the national executive secretary of the Y. & R. M. Mission. As a Y. & R. M. Secretary of the National Committee Y.M.C.A., he has had experience in managing and conducting Dr. G. S. Eddy's Campaigns in 1914, the Y. & R. M. Deputation in 1935, the East China Region Y. & R. M. Deputation in 1936 and the six Regional Youth Workers Retreats held throughout the country in 1937; but his experience this time has been the hardest and yet the most interesting and unique for the following reasons: First, it was under the joint auspices of the four national Christian organizations mentioned in the introduction, that this evangelistic program was undertaken. The fine spirit of cooperation on the part of all parties concerned and their faith and love for youth have made it possible to secure the leadership and financial support for this undertaking. Secondly, due to the war situation, travelling is exceedingly difficult and the general situation is very uncertain. Nevertheless, the Mission was able to follow its travel schedule exactly without missing a single day, without meeting a single mishap, and without having had to cancel a single meeting, despite the fact that busses and trucks were overcrowded.

Finally, in behalf of the National Y. & R. M. Committee and the Mission, the Mission members wish to express their deepest appreciation and heartiest gratitude to all the community and church leaders, youth workers, college presidents, school principals, teachers and Y.M.C.A. and Y.W.C.A. leaders with whom they have had contact in the four cities visited, for their kind hospitality and hearty cooperation. They also want to thank Mr. Li Jui as well as the several organizations who shared in financing this Mission and also the China Presbyterian Council, who financed the entire trip of Dr. Lautenschlager. Above all, let us return thanks to God and our Lord Jesus Christ. With His guidance and inspiration, the Mission has made His Name known and proclaimed the Gospel message to more than 50,000 educated youth in China in a short period of nine weeks. C. C. LIANG, *Executive Secretary*.

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## Work and Workers

**Bombs Destroy Shihnan Mission:**  
—Far out towards the western  
border of Hupeh, 200 miles or

more from Ichang, the Hankow  
Diocesan Missionary Board some  
years ago established a mission

station. The Church's work in Shihnan has been carried on by Chinese and supported entirely by Chinese offerings.

The remoteness of the city and the long overland journey on foot or by chair that is necessary to reach it, made frequent episcopal visitations impracticable. Bishop Roots occasionally visited the station, and always thought of such a visit as one of great privilege in giving him fellowship with members of the Christian Church in China whom he could not see regularly.

In June a message reached Bishop Gilman through the American Embassy in Chungking and the American Consul in Hankow that on June 7 Shihnan was bombed. Fully one-fourth of the city was destroyed. The church of the Nine Beatitudes and our mission day school were wiped out. Fortunately the Rev. T. T. T'an and his family escaped injury. The value of the mission buildings is approximately \$2,000 U.S. (The Spirit of Missions, September, 1939).

**Summer Work In Changchow:—**  
 "We held a Daily Vacation Bible School in our church from July 3rd to August 13th. There were four classes three hours each forenoon just like a half day lower primary school. We had 8 teachers and 67 students. There were no more desks in our church and so we could not receive more students. On August 13th we had a special meeting for families of the students..... We also conducted a special class in sewing in the Bible women's home. We rented sewing machines to teach the women..... When we held the D.V.B.S. we felt that there were still many students who wished to enter our missionary school. Our Board of Stewards discussed the matter and decided to hold an informal higher primary school. I was made principal and we opened the school on August 22nd. Even

though we did not advertise on the streets we have 230 students. We teach Bible and hope that many students will learn of Christ ..... We still have cheap rice in our church and more than 80 families can get rice at half-price."

**The Courage of a Woman Doctor:—**The hospital was carrying on with a full schedule when the central city of the district was occupied. Terror among the populace ensued.

The other physicians left. Dr. Li, though the latest arrival among the doctors, refused to go. She decided that if five members of the staff would stay on they would keep the hospital open. But there was nothing to do but close the hospital.

With three other women she went to a village nearby and opened a clinic. Three of the missionaries urged Dr. Li to go to Shanghai for her own safety. After praying about it she felt that she should remain. One of these men afterwards said it was one of the coolest exhibitions of courage he ever saw. She went back to her country clinic work where with an evangelist she carried on in the country until the missionary's return.

She is now back at the hospital, and the hospital is full of patients.

She has given a splendid example of courage and devotion to duty, and with it all a spirit of unselfishness and consecration which has not been without fruit. (China Christian Advocate, August 1939).

**New Secretary For China Baptist Publication Society:—**Rev. Y. C. Ching, who has been pastor of the Old North Gate Baptist Church in Shanghai for about eight years, has been elected Secretary of the China Baptist Publication Society, and began his work with that organization on the first of September.

His resignation from the pastorate is a source of deep regret on the part of all the members of this great and growing old church, but the Society considers itself fortunate to have a man of Pastor Ching's experience, training and consecration to come into its service for such a time as the present. His friends and fellow-workers wish for him a long period of happy and fruitful service in the field of Christian Literature.

**Prison Evangelism in China:—**"When the keeper unlocks the gates of this prison, in which 600 men are confined, attention is fixed on possible new prisoners, but when they see us they cry, 'The Jesus-men have come!' Then there is a bustling activity to clear away old garments and prepare a place for us in the courtyard. We hang up a Gospel poster and play a hymn on a concertina while a crowd gathers. Gamblers, opium addicts, bandits, and murderers are present. Recently I saw a boy of fifteen years. Each man has his name, crime, and sentence written on a small strip of wood, hanging on the wall of the cell. Some prisoners lie on the floor gambling.

"Mr. Li was a robber, having helped in plundering twelve shops. Sentenced to twenty-five years' imprisonment, he had served only five years when he heard us preach the Gospel. Unknown to us he believed the Good News, and for three years bore witness to his newly-found Saviour among his companions, praying so much that some thought him demented. But the officials, recognizing the transformation in his character, liberated him. He found his way to our chapel and showed me a cross tattooed on his arm. How eager was he to learn to read and how keen to attend the meetings! He insisted on coming back to his old prison with us, and with a radiant face told in glowing

words what Christ had done for him. Many raised hands when he appealed to them, also, to follow Christ." (The Sunday School Times, August 12, 1939).

**The Work Goes On:—**The work goes on with blessing. Last Sunday morning I visited one of the outstations, arriving there at 9.30 and found the little chapel packed full. By actual count there were over 150 present. In the city church they had a full house, which means 700. The Sunday School has opened again and the same is true of the Christian Endeavour. A large proportion of the Gospel literature, which I brought back with me, has already been sold. (China's Millions, August 1939).

**Yunnan:—**There is cause for rejoicing for the blessing that God is giving us in the work amongst the Nosu. Since the revival meetings and the Short Term Bible School in March a band of men, going out in pairs, has been carrying the Gospel far and wide, some of them seeking to reach the Nosu in Szechwan. We have already heard of sixty new families that have been won during the past month. To-day the Nosu pastor's wife and another young woman started out on a four days' trek to help and teach in their Nosu cities of the southern district. (China's Millions, August 1939).

**New School Of Christian Art In China:—**In his anxiety to discover some means of providing employment for many Chinese artists reduced as a result of the Sino-Japanese war to dire poverty, Dom Francis Clougherty, O.S.B., Chairman of the Kaifeng International Relief Committee, hit upon an original idea which may have far-reaching results on the future development of Chinese Christian Art. He suggested that these artists should use their talents in depicting Gospel scenes. No European pictures were shown



to them. They were provided only with the Scriptural text and a short explanation of its meaning and then left to work out the subject according to their own ideas. From time to time they were invited to submit their work to a Catholic priest so that its accuracy might be tested in the light of Christian ideology. The experiment has so far met with success and it is hoped it may in due course lead to the foundation of a small school of Christian Art here.

The American Ambassador, Mr. Nelson Johnson, has expressed admiration for the Relief work done by the Kaifeng Committee. On behalf of the American Advisory Committee he has requested the Kaifeng International Committee to supervise relief work in three Provinces. Support is still being given to some 20,000 persons in the various Catholic and Protestant Missions in the flooded area round Kaifeng where conditions are extremely critical. In most of the Catholic Missions religious instruction has been given twice daily to all who cared to hear it. It is calculated that in consequence during the past months some fifteen thousand non-Christians must have gained a knowledge of the fundamental teachings of the Christian Faith. (Fides News Service).

**Fine Record Of Catholic Printing Press:—Peking.**—A Catholic printing press here, from which have issued about 3,800,000 copies of books and pamphlets, will be keeping this summer the 75th anniversary to its foundation. This is the famous Vincentian Press here, the remote origin of which may be said to go back even further still to 1834 when Bishop Mouly first came to China bringing with him a small copper-plate press which, owing to the perilous conditions then prevailing, he had to leave at Macao when he travelled inland. Many years later,

when travelling in Europe, Bishop Mouly received the gift of a small printing press from Canon Ortaldo in Turin. His successor, Bishop Deleplace, obtained from the Vincentian Superior General a lay-brother who was trained as a printer in Paris before coming to China.

Brother Maes arrived in Peking in 1878 and for the next 55 years devoted all his energies to developing the Vincentian Press. Some idea of the gradual growth of the printing work may be gained from the fact that the personnel rose from 3 in 1880 to 14 in 1900 and 49 in 1930. Brother Maes had by this time been superseded by the present directors of the establishment, Brother Van Den Brandt and Father A. Duvignan, C. M.

Publications have come off this Catholic press in no less than 22 languages and dialects, including Chinese, Japanese, Sanscrit, Tibetan, Hebrew and the more important European languages. (Fides News Service).

**Peking Art Exhibition:—Peking.**—Over 300 paintings and many carvings were displayed at the annual exhibition of arts and crafts held at the Fu Jen Middle School here on June 4.

Among the paintings, executed by the students of the school, under the guidance of Mr. Li Ming Yuan and Mr. Lu Hung-nien, landscape scenes of modern home life predominated. One or two pictures, however, of religious subjects were shown. Considerable attention was attracted by plastic work of various types, such as, for instance, theatrical masks. The crafts section included tea-sets, graceful wicker-work, musical instruments and favourable comment.

The Catholic University here had already held its annual exhibition of Christian Art on March 27 and 28. Paintings by Mr. Luke Ch'en, Mr. George Wang and other leading Chinese artists were

shown. A series of catechetical pictures prepared by the latter, at the request of the Rt. Rev. Thomas Megan, S.V.D., Prefect Apostolic of Sinsiang, attracted considerable attention and much favourable comment. (Fides News Service).

#### The War And Catholic Missions:

—The war in the Far East is being waged largely in the air. For this reason it is hardly feasible to try to fix the position of the rival forces. Since the airplane penetrates everywhere, there is no front in the old sense of the term. From the north to the south and from the eastern coast far inland these birds of war have been sowing death and destruction. And in every locality they have visited, with few exceptions, are to be found Catholic missionaries of many races and of diverse Congregations. FIDES correspondents in recent weeks have retailed the trials and heroic devotion of Jesuits at Anking, in Anhwei Province; of Vincentians at Ningpo and Taichow in Chekiang; of Dominicans at Amoy and Foochow in Fukien; of Augustinians in Yochow in Hunan, and Kweiteh, Honan; of Chinese diocesan clergy in Yungnien, Hopeh, and Fenyang, Shansi; of Milan Foreign Missionaries at Kaifeng, Honan; of Franciscans at Shohchow in Shansi, at Tungchow and Sanyuan in Shensi, at Hankow and Wuchang in Hupeh; of Paris Foreign Missionaries at Nanning in Kwangsi and at Chungking in Szechwan; of Salesians at Shiuchow in Kwangtung. All these and some other vicariates have suffered in recent bombardments. And with the clergy stationed there have toiled and suffered many communities of Sisters and Brothers, native and foreign.

When a relief commission was organized at Nanning with funds gathered by the Lord Mayor of Dublin, a Catholic priest was

chosen treasurer..... In the Amoy vicariate, three mission buildings were destroyed at Changchow. Fortunately for Bishop Prat, he was out at the time and so escaped personal injury. Meantime the hostilities have disrupted the normal life of the mission. Some of the missionaries are cut off from communication with the rest. The normal life of the people has been greatly affected also: of its former population of 170,000, the city of Amoy retains a scanty 12,000; the remainder have betaken themselves elsewhere in the hope of greater security.

The general atmosphere, surcharged with excitement and suspicion, gives rise to many incidents often of an irksome and occasionally of an amusing character as well. Two Chinese priests were travelling by small boat from Taichow to Haimen in Chekiang Province. The possibility of being attacked from the air at any moment added zest to their voyage but all went well enough until their boat was visited by police. In their search they came upon the white surplices of the priests. Never having laid eyes on such strange garments before, they immediately suspected they were used for giving signals of some kind; hence they arrested the priests as spies. Despite their protestations that the surplices were merely a vestment for liturgical use, the priests were taken to police headquarters and had to spend a night in confinement before they succeeded in regaining their liberty after lengthy explanation and payment of a fine.

In the May 4 bombardment of Chungking, present national capital, a native nun was among 53 victims of the destruction of three buildings belonging to the mission. (Fides News Service).

**Standing fast for the Faith—  
Bandits get the Gospel too:—  
Colporteur Tuan Shan tells how**

on one occasion when he was preaching in a certain village the place was suddenly surrounded by bandits who demanded in cattle, rice, flour, and money far more than the poor villagers could hope to give. The bandits threatened to burn the village unless their demands were met, and the villagers were so afraid that not one of them would dare go out to talk terms with the enemy. Colporteur Tuan, however, considered that as a Christian it was his place to go out to speak on behalf of the people. Accordingly he went and talked terms with the bandit chief and a satisfactory agreement was reached. At the same time our colporteur presented the bandits with copies of the Gospels which they accepted gladly. (The National Bible Society of Scotland Annual Report—1938).

**Unity in Worship in Chung-king:**—"I have had Sunday services, since I got here, in different churches and fellowships,—about two-thirds of them were by invitation, and in half of them I was requested to be celebrant as well as preacher. I was specially invited by the Fellowship of the Christian Students in the Chung-king and Central Universities and Nankai Middle School (which are at Sar-Pin-Bar, about 30 li from the city) to celebrate and to preach at the Easter Service at 8 A.M. This Service was held at Chip'an on the north bank of Char-ling River, and is opposite to the Universities. It was the first time that I had a regular service in the open air with our future Leaders, who were with sober Faith, earnest enthusiasm for our Lord, and full of hope. They told me that they had not had the Sacrament since they left their home Churches, so they communicated with eagerness. I thanked our Blessed Lord, though these young people have no visible Shepherd with them, but still keep their Faith in our

Lord, and develop it in their lives for the Great Shepherd Himself is with them invisibly....

"I had also been twice invited by another Fellowship which is now in Nan San, and is about 20 li from here. This Fellowship is a wonderful one, non-denominational, composed of "Quakers," members of "The Society of the Holy Spirit," Methodists, Canadian Mission people, Anglicans, etc. They worked harmoniously, and a committee was appointed to arrange the schedule for the services....

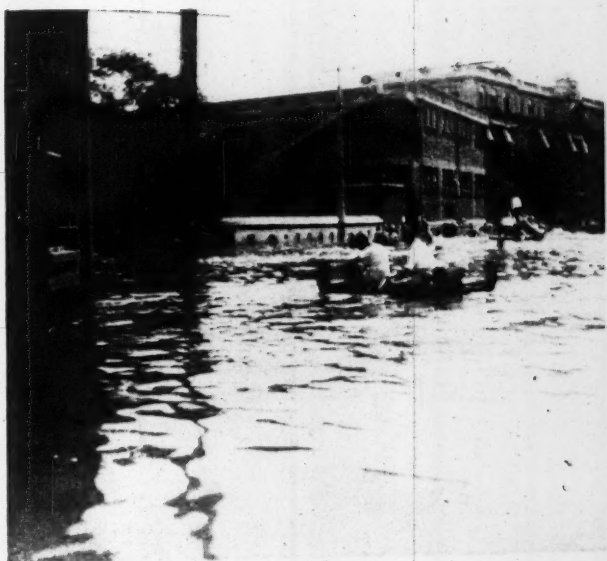
"Rev. Mr. McCurdy and Rev. Mr. Fitch asked me to preach at their churches too. I met many Wuhan members, who are working in the Post Office, Customs House, and other organizations in the Church of the Holy Cross on this Sunday. The Service is a union one of all churches in the city. The program is like that of our Prayer Book...." (District of Hankow The Newsletter, August-September 1939.)

**Life in Szechuen:**—"I wish I could bring to you some feeling of what this life is, but I cannot even feel it myself a few days after it has passed. Such tension, if it persisted, would be the end of us, so it is just as well that we cannot. An air alarm is the most demoralizing thing I know. We often get advance notice through those in government offices. "Sixty planes have just passed Ichang" is the most frequent. Then short of something that must be done and that forces your attention, it is practically impossible to put your mind on anything. No use to start anything for it may be bombed or burned within an hour, and when these alarms begin as early as 11 A.M., as they often do, and continue at intervals throughout a day it is most disconcerting.

"Immediately after the first raids the Christians organized a relief organization. About eighty



## FLOODS IN TIENTSIN



## FLOOD REFUGEES IN TIENTSIN



stone masons, carpenters, and carriers were hired and kept at the Y.M.C.A. for training. Now when an alarm comes, runners are sent to different parts of the city to come in and report where help is needed, and then these men in squads rush out to dig people out of the ruins. They are paid bonuses on persons they rescue, less on bodies retrieved. The burial of the dead is done very effectively by the Red Swastika Society.

"We also open up our chapels to take in those who have no place to go, and we help them to get transportation to other places. It is estimated that 300,000 have moved out of the city but when you see the crowds that remain here, it is hard to believe.

"To me the vital thing in the whole business is not escaping trouble, . . . but the matter of conserving our gains of the past decades. Our people have come west, and we must follow them and keep them in the faith. Perhaps even more important is the opportunity of bringing into the Church thousands of these people whose lives have been completely torn up, and now are ready as they never have been and probably never will be again for reorientation. One of our former students came to me the other evening, and said he felt the need of a Communion Service as he had never felt it in his life and wanted to know where he could find one. People are now feeling the need of the strength that comes through Christ and the Church, and if our Schools go with them and our priests, there are greater opportunities than we have ever had before.

"The extent of the migration is beyond imagination, and so marvelously has this population been absorbed that it is almost invisible. I left Hankow in June last year, several months before the fall of Hankow, but the boat

I left on was packed with 4,000 migrants. For four days I could not set my foot outside the cabin saloon for every inch of deck and passage space was occupied. The officers taking tickets did not reach us until forty-eight hours after we left Hankow. Such ship loads arrived almost daily at Ichang for months, and thousands waited there for their turn to come on up the Yangtze where the smaller boats can carry four or five hundred at most. The amount of materials and machinery which has gotten through is unbelievable. Everywhere down river factories and ships have been set up, often only to be blown up and have to move on again." (District of Hankow The Newsletter, August-September 1939).

#### A Shepherd and His Flock:—

One of the church groups who suffered most was the one located near the railroad which was continually bombed. The church was wrecked but the Christians and pastor helped those who were in trouble. When the invasion was imminent they knew this would be a most dangerous place to stay and many fled to the country. The pastor stayed behind to be sure that all had some place to go and those who didn't he gathered into a group and started back with them to his own village. A true picture of a shepherd and his flock. This group of a dozen or so Christians are a nucleus for a church in that village which has heretofore been slow in receiving the Christian message.

Stories like this could be multiplied many times. When one hears of the influence and of the work of Christians who have had to seek new homes one is reminded of the early Christians of whom it was said: "They therefore that were scattered abroad went about preaching the word." (Church of Christ in China, Annual Meeting Number, Sept. 1939).



**Islamic culture at Universities:**—Beginning with the autumn semester, 1939, three of China's leading universities — National Central, at Chungking; Yunnan, at Kunming; and Southwest Union, at Hanchung, Shensi—will for the first time in the history of China include studies on Islamic culture as a regular feature in their curricula. The lecturers, nominated and approved by the Ministry of Education, are to be Muhammed Ma Kin, Abudorahman Na Chung and Badronden Hai Wei-liang, all celebrated Chinese Mohammedan scholars who have been at Al Azhar University in Cairo. (*Asia Magazine*, Aug. 1939).

**The Work of One Teacher:**—The work of one teacher will serve to illustrate the Mass Education work. The Li family was the only Christian family in their village, and Hsueh-Chen Li was only fourteen years of age when Mrs. Chen, the Bible woman, went to their village and urged her to become a volunteer Mass Education teacher. Mis Li was the best educated girl in the village. She had been to school one year in the boys' village school, for there was no school for girls. She thought she was too young to teach and had too little education herself. Mrs. Cheng urged her to try, and finally she and her grandfather agreed to do it together. Her grandfather would teach her the lesson at night, and she would teach it next day to the women and girls who met in her home for study. The curriculum consisted of reading and writing, oral health teaching, songs, and religious education. One class followed another.

After five years when Miss Li attended a Mass Education Teachers' Institute she told of having taught one hundred and twenty-five pupils during that period. 'Best of all,' she said, 'there are twenty-two young mothers who

are ardent Christians teaching their children Christianity.' Then she told of three girls who had worked rapidly as adults do, and were now in high school studying, and one girl who was ready to enter college. 'It was the Lord working through me,' she said. 'I never let the dictionary get away from my side, and my grandfather always helped me during those first years. Later I entered the boys' school and studied and have now finished the eighth grade myself. But always I carried on the classes two hours a day for the women and girls.'

Eighty per cent of the women becoming Christian in our rural church during the last ten years have come from these literacy classes. The pastors say: 'Any kind of cold-hearted church member who begins to teach a class begins to grow and become warm-hearted.' (*World Outlook*, September 1939.)

**A Day of Opportunity:**—One of the most interesting parts of our work was the camp we had for university students during March. This was a new venture for us and we were afraid it might not be a success. But we look back and laugh at our lack of faith. We planned to limit the number of students to 40, but in the end we had great difficulty in keeping the number down to 70. From March 17th to 21st we had a wonderful time on the great mountain overlooking the lake here in Kunming. All except seven or eight were non-Christians, and many had never come into vital contact with Christianity. Although the programme provided for games and sports, yet we had compulsory attendance at the morning and evening religious meetings. We heard one student say she did not think religion and sports could be mixed. But before the end of the camp, the students sent a delegation to see if we could not extend the camp

a few days longer! As we could not do that, they all voted that we hold a series of camps during the summer holidays when they will have two months with nothing to do!

Then besides all this, regular Bible classes daily for students of different universities. Two classes in the mornings from 8.30 to 10, and two every evening from 6.30 to 8 p.m. Some evenings we have classes from 8 to 9.30 p.m. On Saturday nights we have a special class for Christian students when deeper subjects of the Bible are studied. Three times a week we go to the university to hold class there and every Sunday, I go to the Medical University some 12 li from here to lead the Sunday Service there. Some forty students attend and it is wonderful to think of holding services right in the school. Several years ago we would have been thrown out if we dared to bring religion into any school! China has changed.

Certainly this is a day of unparalleled opportunity in China, but the students' searching questions about Christianity, the Bible, and about Jesus must be answered now. If those who know the truth neglect this wonderful opportunity to bring the gospel to the students now, the future may not be so bright. (China's Millions, September 1939).

#### Conditions in East China

**A. Church Properties:**—During the past two years three churches have been burned, one bombed, and nine so badly looted or destroyed that they are at present useless. Some have been used as stables. Some have been looted of all furniture and woodwork. Some have been torn down and carried away. Three churches have been reconditioned and are now being used. Two missionary residences were burned and several suffered losses. Much

consecrated effort has been used in the protection, restoration and use of present properties.

**B. Activities:**—Regular work is being carried on in at least ten churches and some of the workers are concentrated here. In three cities, Nanking, Wuhu and Chinkiang there is more work than ever before with good attendance and interest. A considerable amount of relief work has been done. Practically all the regular schools have been closed but many emergency schools to help meet pressing practical needs have been opened and are reaching a large number. Many young people are without higher educational facilities. The Wuhu Hospital and The Nanking University Hospitals have not been closed a single day, and day and night have ministered to a great host of wounded, refugees, sick and dying, many of whom were able to pay nothing. The glory of the cross of Christ has been revealed. In all phases of the work many people have been touched and reached who had never before had any Christian contacts, and are finding what the church stands for in these terrible days. Some of the former membership is still widely scattered but probably more than half have returned to their previous neighborhoods—alas too often finding that their former homes were no more. (China's Christian Advocate, October 1939).

**The Upper Room Quarterly:**—The Methodist Publication Department announces that "The Upper Room Quarterly" has recently been published. This is the first of the series containing daily devotions for the period January-March, 1940. It has been prepared to meet the spiritual needs of people in China, particularly in this time of trial and tribulation. This quarterly will make a good gift for Christmas.

### Notes on Contributors

- Mr. George Y. H. Geng graduated from the University of Shanghai and has been active in the work of the Student Christian Movement. He has served the National Committee Y.M.C.A. and the Church of Christ and latterly has done good work for the National Christian Service Council for Wounded Soldiers in Transit.
- Miss F. L. Liao is a graduate of Lingnan University and studied in America on education. She is now the principal of the Union Normal Girls' School formerly of Canton, now evacuated to Macao. She is very active in student and Y.W.C.A. work as a lay leader and this time she represented the Y.W.C.A. as one of the delegates to the Amsterdam Conference and served as a co-chairman in one of the groups on Christian Youth and Education.
- Mr. Tsi-hsing Wang graduated from the University of Nanking and then became a student secretary of the Y.M.C.A. in Kunming, Yunnan. Then he studied abroad and returned to Yunnan and lately became general secretary of the Kunming Association. He was one of the experienced leaders among Chinese delegates to the Amsterdam Conference.
- Mr. Jen-Mei Tan is a graduate of Fukien Christian University. He has acted as Registrar of that university and also has been secretary of the Fukien Christian Educational Association. At present he is studying in the U.S.A. and attended the Amsterdam Conference as a delegate from China.
- Rev. Dryden Linsley Phelps, PhD, FRGS, a member of the American Baptist Foreign Missionary Society since 1921, is professor of English Literature at the West China Union University, author of "The Omei Illustrated Guide Book," etc.
- Miss Alice Gregg is Secretary for the Committee on Religious Education of the Chung Hwa Sheng Kung Hui, and Cooperating Secretary of the National Committee for Christian Religious Education in China.
- Rev. Hugh W. Hubbard is a member of the American Board Mission who has been working for several years in Paotingfu.
- Bishop Frank Houghton has been a member of the China Inland Mission for several years. He is now Bishop of the Diocese of Eastern Szechuen.
- Dr. R. Y. Lo is first Vice-President of the National Child Welfare Association and editor of the China Christian Advocate.
- N. B. Correction: On page 625, line 6 of the November issue Chengtu Y.M.C.A. should read Chengtu Y.W.C.A.

### A FINE CHRISTMAS PRESENT.

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Abbreviations: BR—Book Review; C—Correspondence; Ed—Editorial.

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